

THE
APOSTASY
OF THE
LATTER TIMES.
OR
THE GENTILES THEOLOGY
OF DÆMONS:

Revived in the LATTER TIMES
Amongst Christians, in worshipping of
Angels, deifying and invocating of Saints;
adoring and templing of Reliques, bowing down
to Images, worshipping of Crosses &c.

Delivered in publique some yeares since in
severall Discourses upon 1 *Tim.* 4. 1, 2, 3.

TOGETHER WITH
A PARAPHRASE AND EXPOSITION
Of the Prophefy of St. *Peter*, concerning the Day of
CHRIST'S second comming. Described in the third
Chapter of his second Epistle. As also, How the Confla-
gration or Destruction of the WORLD by Fire (where
of *S. Peter* speaks) and especially of the Heavens
is to be understood.

By JOSEPH MEDE B.D. Sometime Fellow
of CHRIST'S Colledge in Cambridge.

The Third Edition corrected.

LONDON, Printed by T.R. for SAMUEL MAN dwelling
at the Swanne in St. Pauls Church-yard. 1655.





Dr. TWISSE:

HIS

Preface to the Reader.



Ino vendiblli non opus est suspensa hederæ: *A cup of good wine will be known where it is without any Ivy bush; such is the following Discourse, and so I am perswaded it will approve it selfe unto all unpartiall and judicious Readers. Many yeers agoe I was acquainted with it, by the authors owne hand: For such was his scholasticall ingenuity; I found him most free in communicating his Studies; right like unto the description of the Scholar in Chaucer.*

*Sounding in mozall verine was his speech,
Did gladly would learne, and gladly teach.*

And sometimes he dealt plainly with me, in telling me the reason why: and that was, because he found me so inquisitive after his meditations: whereas those with whom he familiarly conversed, were nothing so. The truth is, I was exceedingly taken with his notions; for he had a Critical wit, and affected to correct common errors: and herein he seemed to me exceeding happy, Demonstrating not only acuteness of wit, and clearness of conceit, but solidity of judgement. And therefore from the first time, that I grew acquainted with him, I made bold to improve my acquaintance to the uttermost of mine own advantage scholasticall, encouraged thereunto by his facility and ready condescension to my requests,

Doctor Twisse his Preface

2. The beginning of our familiarity was occasioned by a rumour spread of his opinion, concerning the glorious Kingdome of Christ here on earth, which many hundred yeares agoe was cryed downe, as the Errour of the Millenaries: and Augustine himselfe, though confessing that at first he liked the same, yet sheweth how that afterwards he was taken off from it, & upon what ground. And it seemed wondrous strange to us, that such an opinion should after so many hundred yeares be revived; and that in so strange a manner, as now we finde, both amongst us, and amongst outlandish Divines. Neverthelesse my selfe being firmly set upon studies of another nature, I had no great edge so much as to hearken to it, much lesse to take it into consideration. But a friend in the Countrey sometimes urged me to write to an acquaintance in London; and to entreat him to enquire of Master Mede, whether he were of the same opinion with Piscator and Alstedius concerning the first resurrection and the glorious kingdome of Christ. And hereupon shortly after, word was sent me, that he did agree with Piscator in this, that some shall rise a thousand yeeres before others; but he differed from him in this, that Piscator thought this Reigne of Christ should be in heaven; but I (said Master Mede) agree rather with Alstedius, and conceive that the thousand yeeres reigne of Christ shall be on earth. Yet herein he differed from Alstedius; that whereas Alstedius was of opinion, that the thousand yeers reigne of Christ should be after the day of judgement; Master Medes opinion was that it should be in & Durante die judicii, in and during the day of judgement; which day of judgement should continue a thousand yeares, beginning with the ruine of
Anti-



To the Reader.

Antichrist, and ending with the destruction of Gog and Magog. And that Camerarius writing upon Plato's Alcinous, testifies that the Rabbines among the Jewes write, that the seventh thousand yeeres shall be the great day of judgement, or the judgement of the great day. And Hierome upon the sixty fifth chapter of Esay confesseth, that it was a tradition among the Jewes, that the Messiah should reigne a thousand yeeres in new Jerusalem.

3. *When I heard this, my Spirit was stirred up in me to lay aside for a while my ordinary studies; and to take this into consideration; and I prayed Master Mede to give me leave to propose my reasons against this opinion of his. And the truth is, the improbability of it seemed very pregnant unto naturall reason; and divers arguments that way offered themselves, which seemed to be of very difficult (if at all possible) solution. And over and above it seemed very contradictory to diverse plaine passages of holy Scripture. Master Mede very readily enterteyned the motion, and prescribed me a time after which he should be at leisure for me; and in a letter after this, in his familiar manner asked me saying; when come your Queries? I accepted his courteous answer, and sent up unto him, first and last, twelve arguments against that opinion of his; and at the first I sent him ten, with an answer devised by my selfe to nine of them; for so I had promised him, namely that I would bethinke my wits of what possibly might be said in the solution of them, according to the straitnesse of my invention, leaving it to him to approve, or correct, or adde, as he thought good. And whereas I could devise nothing at all in answer to my tenth argument, he sent me a large answer therunto in three sides of a sheet of Paper; whereby*

Doctor Twisse his Preface

See Mr.
Mede's
Diatrib.
fourth
part. pag.
473.

whereby I well perceived, that my best arguments had been known to him, and examined before I devised them.

4. After this, I came acquainted with many discourses upon the same argument, one Printed at Hannow in Germany, De die novissimo, Of the last day; a few onely were Printed; Two copies (and no more) were brought into England; Master Mede bought them both, and sent me one of them to Copy it out, which we did. After this, no lesse then seven manu-scripts were sent me from one Divine, treating of this and other mysteries. Now here I cannot but confesse my corruption, for I received them by way of a bribe. And indeed I was to doe him a favour (which yet was never done, the death of a speciall Friend preventing it) and I dealt plainly with him, and told him I would not sell my favours Gratis; I would be well paid for them. And therefore whereas I heard he had strange notions upon the Revelation, and touching the mysteries of the first resurrection, and Christs Kingdome; I looked to be feed with the communication of them; with promise to return them safely, after I had suckt the honey out of them, though he had never a whit the lesse for that; such is the nature of spirituall commodities. The good man sent me word, that such bribes would never make me rich; But I returned answer, that they would make me more rich then the enjoying of all the treasures of Ethiopia, and the hill Amara to boot: And here I found rich mines indeed, even all the mysteries belonging to Christs glorious kingdome set downe apart, by way of question, and a solemn resolution thereof, with proofes alioyned out of holy scripture. Since that, I have met with divers choyse pieces of the same argument; some prosecuting a few parts thereof only, and

To the Reader.

and others more. But let that passe; I returne to Master Mede.

Many letters passing betwene us, he had occasion sometimes to touch upon somethings, whereof he had written more at large, either by occasion of Chappell exercises, as he called them, or in more operous and large discourses. I was glad to observe such precious birds of Paradise spring; and thereupon insinuated with him further, entreating him to communicate such exercises of his to me. And truly I found such exemplary favour with him, that he would scarce deny me any thing. Thus I came to be partaker of divers Chappell exercises of his, one whereof was a notable discovery of the common error, about Zipporahs circumcising of her childe, as if she did it in discontent and in spleene, throwing the foreskin at Moses feet, and saying, Thou art a bloody husband: But Master Mede brings it about to signifie the ordinary forme of expression used in that Sacrament, which was to this effect; Thou art my blood, sonne; and he proves it both out of notable circumstances of the story of Moses, and out of the Rabbines, acknowledging that forme, and applying it to that fact of Zipporah.

5. I confesse there hath been some difference between us about ceremonies, as about the lawfullnesse of bowing towards the Altar, and about the holinesse of Churches, whereof he was as zealous, as his Lord of Canterbury, or rather more; for he held it unlawfull to pull downe Churches, they being places separated for Gods use, and his peculiar: wherein he followed Master Hookers conceit, in the fifth booke of his Ecclesiasticall Policie. But his Lord of Canterbury did not hold it unlawfull

Doctor Twisse his Preface

lawfull to pull downe Saint Gregories. That axiome, *Eadem est ratio loci & temporis*, There is the same reason of time and place, deceived him, as it deceiveth many; for where it doth hold, it holds only in reference to time, and place, naturall. And indeed, time is only naturall, but place may be artificiall, and such is a Temple. That is for the generall notions of them; then as touching the speciall notions of them, herein is a vast difference. For the proportion of time is very considerable for the advancing of Gods service; as one day in seven, rather than one day in a fortnight, or one day in a moneth; the like cannot be said of the proportion of place. And lastly, the time of Gods worship is defined by God still even under the Gospell, namely, the Lords day; not for any place defined by him. And truly the Lord seemed to me by speciall providence to cast us upon a debate about the holinesse of Churches. And it was high time to enquire into it, superstition in this kinde of late strangely encreasing. The Austine disputations in Oxford, which were wont to be kept in Saint Maries; of late I heare are excommunicated thence. I wonder the Alt, and the exercises thereof, are not translated to some other places, for feare of profanation; and the Terræ-filius, or Prævaricator, must take heed observing the old forme of exercising their pleasant wits in facetious discourse, for feare of profanation, which cannot be salved by ought but Doctor Cozens his Devotions: Yet were not the same kindes of exercises performed at the same time, and in the same place, in the time of Popery? Whence it followes, that either they were more profane than we now adayes, or we more superstitious than they.

To the Reader.

6. But whereas some were too forward in censuring Master Mede, as complying with the times in this, it is well knowne, that twenty yeares and more, before that last Sermon of his, whereat divers took great offence; he had maintained his opinion that way, and upon a text very plausible at first sight to justify it, Lev. 19. 30. Ye shall reverence my Sanctuary; which text may easily miscarry an honest man, and a good schollar, into an opinion of reverence due unto Churches, either civill or religious, or of a middle size betwixt them, as some (I heare) have very unhappily set their wits on work to devise; as if man made after Gods image, were bound to performe reverence to the work of his own hands. But if we seriously consider the two parts of the text, and duly weigh and compare them together, we shall soon finde, how the meaning of the one will give light to cleare the meaning of the other, for thus it runnes, Ye shall keep my Sabbaths, and reverence my Sanctuary.

Now the keeping of the Sabbath is clearly no other, than the reverencing of God upon the Sabbath: so say I, the reverencing of the Sanctuary is no other, than the reverencing of God in the Sanctuary. In all this I have spoken nothing of the vast difference between the Temple at Jerusalem, & our Temple and Chappels, every one whereof amongst us, for devotion thereunto, is compared with the Temple of King Salomon; whereas there was but one Temple for all the Scribes, and into that Temple none presumed to come but the Priests and into the Sanctum Sanctorum no Priests, but the High Priest, and that but once a year. The truth is, both the Sanctuary, at the first, and the Temple throughout, were Ceremoniall, both whole and part, and

Doctor Twisse his Preface

all the services thereof; and so God made use of it, as of sacrifices, to communicate mysteries of godlinesse unto his people. Yet I confesse I have heard some in great state, to professe that the Temple was morall, that is, the building of it a morall duty: But I prove it was not; if it were morall, then a'l the Church of God for 1600. yeares before the flood, and some 1200. after, till the building of the Temple, failed of the substance of a morall duty; for till then they had none. Again, if it were a morall duty, then God commanded it from the first, either by word, or by writing it in mans heart; not by word, as appears by Gods owne profession made to David, 2 Sam. 7. 7. In all the places wherein I have walked, with al the children of Israel, spake I one word with any of the tribes of Israel, when I commanded the Judges to feed my people Israel; or said I, Why build ye not me an house of Cedar trees? If written in mans heart; then all along so many ages, the people of God sinned against their consciences, in not building a Temple unto God.

7. But perhaps there is some colour at least, or shew of reason to prove this? and what may that be? is it that of Salomon to the King of Tyrus? 2 Chron. 2. 5. The house which I build is great, for great is our God above all gods. Here seemes to be an intimation, that the house must be answerable to the greatnesse of God: whereto I answer: Then belike it is a morall duty to build an house answerable to Gods greatnesse. But, say I, this was utterly impossible to man in the state of Innocency; therefore this is no morall duty. Such an house had need be as bigge as all the world, from the outermost cope of heaven, to the center of the earth, yet that not answerable;
for

To the Reader.

for as Solomon saith, verse 6. The heavens of heavens cannot conteyne him; but I do it to burn incense before him. Yet it became Salomon in undertaking it to goe through with it answerably to the glory, wherewith God had adorned him: But the patternes of it was delivered to him by David his Father, and his Father received it by revelation. Surely it hath been in the power of heathens since that time to build temples exceeding the glory of the Temple built by Salomon; witnesse the Temple of Diana at Ephesus: and that of Fez at this day. Surely the richer Potentates are, the more they are enabled to build more glorious Temples: And the greatest States of the world at this day are heathenish, not Christian.

8. But to the matter in hand, Amongst the chiefe pieces which Mr. Mede was pleased to communicate unto me, this of the Apostasie of Latter times, as it was the largest of all the rest, so it gave me greatest content; both for the interpretation he makes of the text in Paul, different from all former interpretations of course, which he shewes to be most agreeable to the text; and that it affordes new and more plentifull matter of meditation, both as touching the doctrines of Demons, opening the meaning thereof, & shewing what they are: and as touching the description of those persons, who were the founders of them; which openeth a large field of discourse, and that so pertinently and fully exemplified by the Author, as cannot but give great content to the Protestant Reader; the soule superstitions and corruptions in use among the Romanists, being represented to the life, and that with great variety of reading, together with the explication, and illustrati-

Doctor Twisse his Preface

on of some very obscure passages in Daniels prophecy.

9. I had sometimes a dispute with Doctor Sibbs about Master Medes explication of Saint Pauls phrase, the doctrines of Dæmons, which he took to be somewhat violent and strained; But I professed freely, I saw no just reason for such a censure. It is true we commonly conceived the word *Dæmoniorum*, to be Genitivus efficientis, a genitive case noting the Author or efficient cause. But Master Mede takes it to be Genitivus materiae, the Genitive case noting the matter, or subject. Now all the learned and judicious know it to be as usuall to take the genitive case in this latter sense, as in the former; and therefore no racking of the text is committed by him in this: Whereas on the other side, Beza despaire of making Paul speak true Greek, unlesse by Dæmons we understand false Prophets. But Master Mede, by his interpretation is driven to no such shift, but preserves the integrity of the language, as well consisting with his interpretation.


10. I have heard others highly commend this discourse of Master Medes, as a choice piece, as Master Steven Marshall by name, that worthy Preacher. My opinion is, that never was the defection of the Church of Rome, and the native genius thereof more lively, and clearly, and learn'dly set forth, as most exactly answerable to that which the Scripture hath foretold, then by Master Mede in the opening and expounding of this text, whereupon he insists, and accomodating the manners of the Church of Rome in the latter dayes therein to; and by Master Potter in his learned and accurate discourse of the number of the Beast 666, whereof Master Medes judgement was,

To the Reader.

was, that it was the greatest discovery that hath been made since the world began. Much adoe I had to draw him to peruse it, and give me his judgement of it: for he feared it would prove but a fancy; but after he had perused it, he sent me word, that he did not think it possible that a matter of such reality and solidity could be wrought out of it.

WILLIAM TWISSE.

The Catalogue of the Authors.

A
 Cta Stephani
 Monachi.
 Emilii
 Sura apud Pa-
 terculum.
 Ambrosius.
 Ammianus Marcellinus.
 Apuleius.
 Arnobius.
 Athenagorae legat. pro
 Christ.
 Augustinus.
B
 Balans.
 Baronius.
 Basilii.
 S. Benedicti Reg.
 Beza.
 Budaus.
C
 Casarius.
 Calvinus.
 Castellio.
 Cedrenus.
 Celsus apud Originem.
 Chemnitius.
 Chrysostomus.
 Cicero.
 Clemens Alexandrinus
 Clementis alterius con-
 stitutiones.

Conci-
 lium
 Chalcidonense
 Constantino-
 politanum.
 Laodiceum.
 Nicenum 2.
 Constantinus Manasses
 Cosma Megalianus.
 Cyrillus Alexandrinus
 Cyrillus Hierosolym.
D
 Damascenus.
 Diodorus apud Euse-
 bium.
E
 Epiphanius
 Evagrius
 Eucherius
 Eusebius.
F
 Fasciculus temporum.
 Florus.
 Franciscus Junius.
 Fridericus Sylburgius.
G
 Gennadius de viris il-
 lustribus.
 Graerus.
 Gratianus.
 Gregorius magnus.
 Gregorius Nazianze-
 nus.

Gregorius Nyssenus.
 Gregorius Taronensis.
H
 Hermes Trismegistus.
 Herodotus.
 Hesiodus.
 Hieronymus.
 Hilarius.
 Hyperius.
 Iamblicus.
 Interpres Areta.
 Interpretes Septuagint.
 Interpres Syrus.
 Interpres Vulgatus.
 Ioannes Cnropalata.
 Ioannes de Nicol.
 Ionathan.
 Iornander.
 Iosephus.
 Irenaeus.
 Iustinus Martyr.
K
 Kircheri concordantia.
L
 Lactantius.
 Legenda aurea.
 Leo magnus.
 Linacer.
M
 Martin: Lexicon.
 Melancthon.
 Melchior

<i>Melchior Canus.</i>	<i>Purchas's pilgrimage.</i>	<i>Tertullianus.</i>
<i>Miracula B. Virginis,</i>	<i>S</i>	<i>Theodoretus.</i>
<i>lib. Ital.</i>	<i>Sammon. Serenus apud</i>	<i>Theodorus apud Baronium.</i>
<i>O</i>	<i>Alacrobium.</i>	<i>Theopanis miscel. hist.</i>
<i>Oecumenius.</i>	<i>Sanchuniathon apud</i>	<i>Theophanes presbyter</i>
<i>Oenomans apud Eusebium.</i>	<i>Eusebium.</i>	<i>apud Baron.</i>
<i>Onkelos.</i>	<i>Servius.</i>	<i>Theosteritus.</i>
<i>Origines.</i>	<i>Sigonius.</i>	<i>Tremelius.</i>
<i>P</i>	<i>Simeon Metaphrastes.</i>	<i>Trithemius.</i>
<i>Paterculus.</i>	<i>Steidannus.</i>	<i>V</i>
<i>Paulus Diaconus.</i>	<i>Socrates, historicus Ecclesiasticus.</i>	<i>Varro.</i>
<i>Philo Biblius.</i>	<i>Stephani, Robertus &</i>	<i>Vatablus.</i>
<i>Plato.</i>	<i>Henricus.</i>	<i>Venantius Fortunatus</i>
<i>Plutarchus.</i>	<i>Suidas.</i>	<i>apud Biblioth. Patrum.</i>
<i>Porphyrius.</i>	<i>Surius.</i>	<i>Vincent histor.</i>
<i>Possennus.</i>	<i>Synesius.</i>	<i>Virgilius.</i>
<i>Procopius.</i>	<i>T</i>	<i>Z</i>
<i>Pfellus.</i>	<i>Targumin & Targumista.</i>	<i>Zaxomennus.</i>
<i>Prothomans.</i>		



THE APOSTASY Of the Latter Times.

A Treatise on 1 Timothy Chap. 4. Ver. 1, 2, 3.

Τὸ δὲ Πνεῦμα ῥητὶς λέει ὅτι ἐν ὑστέροις καιροῖς
ἀποστήσονται πῖς τῆς πίστεως, πωροῦντες
πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,
ἐν ὑποκρίσει ψευδολόγων, κεκαυτησιασμένων τὴν
ιδίαν συνείδησιν, καλυπνύοντες γαμῖν, ἀπέχεσθαι βρω-
μάτων, &c.

Which I conceive may be thus translated, viz.

*Howbeit the Spirit speaketh expressly, that in the latter times
some shall revolt from the Faith, attending to erroneous
spirits and * Doctrines of Demons, through the hypocri-
sie of lyars, having seared consciences, forbidding to marry,
and commanding to abstaine from meats, &c.*

* Doctrinis
Dæmoniorum.



He words I have read, are a prophesie of a
revolt of Christians from the great mystery
of Christian Worship, described in the last
verse of the former chapter: which accord-
ing to the division of the Ancients, should
bee the first of this: for that last verse, together with
the first verses of this and halfe the seventh verse, make

the seventh *Title* or maine *Section* of this Epistle, expressed in the Edition of *Robert Stephen*; and so supposed from the grounds of that division, to belong all to one argument. The words therefore of my Text, depend upon the last of the former chapter, as the second part of a discret proposition; that howsoever the *μυστήριον* *ivavstias* the mystery of Christian Religion, which is, *God manifested in the Flesh, justified in the Spirit, seen of Angels, and assumed into glory*: though this mystery was a great one, and at that time preached and beleaved in the world: nevertheless, the Spirit (*τὸ ἅγιον πνεῦμα*) speaketh expressly, that in the latter times there shall be a revolt, or departing from the faith, though not in all parts of it, yet from a maine and fundamentall part thereof, namely, the assumption of this God and Man to the throne of glory, and the incommunicable majesty in Heaven, where he hath a name given him above every name, and whereof no creature in Heaven or in earth can be capable: which connection is the reason why the Apostle putteth this assumption into glory in the last place of his description, which should else in the true order have followed the words, *justified in the spirit*, and been before preached unto the Gentiles, and beleaved on in the world. But it is the method of the Scripture, sometimes to translate the proper order, and to mention that in the last place whereunto it is to joyne, and from whence it is to inferre the next words that follow after. And unless this reason be allowed here, there will hardly be found any other reason of this misplacing. But more of this shall be both spoken and made better to appeare hereafter.

I come now more neere to my Text: the words whereof I divide into two parts.

First, *A description of this solemne Apostasie, in the first verse.*

Secondly, *The manner or meanes whereby it was to come to passe, in the following verse, viz. Through the hypocrisie*



ſie of lyars ; who had ſeared conſciences , forbidding to marry , and commanding to abſtaine from meats.

For the deſcription of the Apoſtaſie it ſelfe , we ſhall finde it firſt generally and indefinitely expreſſed both in the word ἀποſταſία they ſhall apoſtatize or revolt : and in the next ἀποſταſίας πλῆθος ὧν αἱ οἱς ſhall attend to erroneous Doctrines , or Doctrines of errour.

Then particularly, 1 What theſe erroneous Doctrines ſhould be for the kinde or quality , namely new Doctrines of Dæmons , or a new Idolatry.

2 The perſons who ſhould thus apoſtatize , not all but ſome ſome.

3 The time when it ſhould be , in theſe latter times.

4 The prooffe or warrant of this prophesie , it is that which the Spirit hath elſe where long agoe foretold in the written word *verbatim, totidem verbis* or in expreſſe words. For the ſecond part (*viz.*) the means, Conſider firſt the manner or method uſed , by lying hypocriſie or hypocriticall lying : Secondly, the quality and deſcription of the authors and furtherers thereof, they ſhould be ſuch as had their conſciences ſeared , who forbade marriages and meats. Where, before I go any further, I muſt give an account of thus tranſlating theſe latter words which I make the ſecond part, becauſe they are commonly tranſlated otherwiſe , (*viz.*) intransſitively , as referring the words of the two laſt verſes to the perſons mentioned in the firſt (*viz.*) thoſe ſome who ſhould apoſtatize and give heed to erroneous ſpirits and doctrines of devils , as they uſually tranſlate it : ſo that the words of the ſecond and third verſes ſhould be the expreſſion by particulars of that which was before generally comprized under erroneous ſpirits and doctrines of devils, which ſhould conſiſt partly in forbidding lawfull marriage , and partly in commanding abſtinence from meats , thereby abridging Chriſtian liberty.

But this interpretation seems very unlikely; for first, since *S. Paul* intendeth here to describe that great Apostasie of the Christian visible Church, as is evident by the pointing out of the time *ἐν τοῖς ἑσπείροις* in the latter times; who can beleieve that he who aymeth at this, would instance only in the smaller and almost circumstantiall errors, omitting the main and fundamental, which the Scripture elsewhere telleth us should be Idolatry or spiritual fornication. Secondly, as for errors about marriages and meates, they were not proper to the last times, but found more or lesse in the Apostles owne times, as may bee gathered by some passages of their Epistles: why should then our Apostle, here speaking of the Apostasie of the last times, instance only in these things which the first times in some measure were never free from? Lastly, which I take alone to be sufficient, the Syntax of the words will not beare it, to have them so translated; for the persons in the first verse *οἱ πρῶτοι ἄνθρωποι* are expressed in *casu recto*, whereas the persons in the verses following *ἡσυχάζοντες, ἀκατασταστοί, ἀκατάστατοι, ἀκαταστάτοι* are in the genitive: now by what Syntax can these be construed intransitively? how wil *οἱ* agree with *ἡσυχάζοντες* &c. without breach of Grammar, unsampled in our Apostles Epistles? If any say, they may be referred then and agree with *ἀκαταστάτοι*, that indeed would be a strange sense, and nothing to their purpose, to say that Devils lie, have seared consciences, and forbid marriages and meates. But to construe it transitively, and to make all these genitive cases to be governed by *ἡσυχάζοντες*, and take the preposition *ἐν* to signifie *Causam* or *Modum actionis*, * as is most usuall in Scripture: this, as it keepeth the Syntax true, so I hope to make it appeare hereafter to bee the very meaning, and the event most answerable thereunto, when you shall heare proved out of Story, that the Apostasie of the visible Church came in by lying wonders and all deceivablenesse of unrighteousnesse, managed by those who either professed or doted upon Monasticall

* *Hypervius* so expounds it in his Comment on this Epistle.

nastickall hypocrisie; the affectation of which errors, at length surprizing the body of the Church, is that which *S. Paul 2 Thes. 2.* calls, not the Apostasie it selfe, but a *not-love of the truth*, for which God gave them over to *strong delusions that they might beleeve a ly.* But this is out of its place, only I have anticipated thus much, lest you should be too long in suspence of the grounds of this novelty in translating: and yet this difficulty concerning the Syntax, hath stumbled many of our later interpreters, as amongst others *Beza* who solves it only by saying that the Apostle more regarded the matter than the construction; which for my part I cannot beleeve: others who can, may if they please. I returne now unto the first part of my Text, the description of that *solemne Apostasie*; where I will consider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And first in the more generall expression of the words, as I called it: I say in these words, ἀποστήσονται ἃ ἄλσας, & ἀποστήσονται ἀπὸ τοῦ κυρίου ἡμῶν θεοῦ, is as much as to say, *they shall make an Apostasie*; now ἀποστήσονται in Scripture-use, when it looks towards a person, signifies a revolt or rebellion; when towards God, a spirituall revolt from God or rebellion against divine Majesty, whether totall, or by Idolatry and serving other gods; for the Seventy, whence the New Testament borrows the use of speech, usually translates by this word the verb קָרַב to rebell, and מַרְדּוּ rebellion; both which when they have reference to a spirituall Sovereignty, meane nought else but Idolatry and serving of other gods, as may appeare *Iosuah 22. 19.* where the Israelites supposing their brethren the Rubenites and Gadites, in building another Altar upon the banks of *Jordan*, had meant to have forsaken the Lord and served other gods, they said unto them, מַרְדּוּ you have rebelled against the Lord, and presently, rebell not against the Lord, nor rebell against us; where the Seventy hath

and in the two and twenty verse מרד rebellion is translated *apostasia* in the words, the Lord God of gods he knoweth if it be in rebellion or transgression against the Lord; also *Numb. 14: ver. 9.* when the people would have renounced the Lord upon the report of the spies, *Josuah* and *Caleb* spake unto them; saying, תמרדו אל *rebell ye not*, where the Seventy hath א'ס'י' ד'ק'ט'ו'י' א'ס'י' ד'ק'ט'ו'י' *be not apostates from the Lord*; so *Nehem. 9. 26.* in that repentant confession which the Levites make of the Idolatry of their nation, they were disobedient say they וימרדו and rebelled: against thee: the Seventy hath וימרדו א'ס'י' ד'ק'ט'ו'י' *and Daniel* in the like confession chap. 9. ver. 9. כרדו the Seventy hath א'ס'י' ד'ק'ט'ו'י' *wee have rebelled*; so the Idolatry of *Ahaz* 2. *Chron. 28.* and 29. is by the same interpreters called 'א'ס'י' ד'ק'ט'ו'י' and he א'ס'י' ד'ק'ט'ו'י' *is revolted greatly from the Lord.*

I will not trouble you with the places where מרד translated א'ס'י' ד'ק'ט'ו'י' is used for *treason* and *rebellion* against earthly Princes, which are many: it is sufficient to gather from what we have quoted, that apostasie having reference to a sovereignty and Lordship, betokens a withdrawing of subjection and service therefrom; which if the sovereignty and majesty be divine, is done by Idolatry, * and service of other gods, as well as if the majesty of the true God were renounced altogether. The use of the New Testament is answerable, *Hebr. 3. 12.* Take heed lest there be in any of you an evill heart of unbelieve, א'ס'י' ד'ק'ט'ו'י' *in departing* from the living God, and which is more neer to our purpose, *S. Paul* in his 2. *Thes. 2.* meanes no other thing in his prophesie of the man of sinne by א'ס'י' ד'ק'ט'ו'י' that Christian Idolatry, א'ס'י' ד'ק'ט'ו'י' (*Syr. מרד*) unless that *apostasie* come first, that is, unless there be breach of allegiance and faith given unto Christ, by Idolatry under Antichrist, the like therefore I conclude to be intended in my

Text

* Hence the phrase in Scripture for *nicaia* Do, to apostatize from God by spirituall fornication: vide *Pla. 73. Hosea 9. 4. Ezek. 23*

Text by אֲשֶׁר־אָמְרוּ הָאֱלֹהִים, namely, that in the latter times men should break their oath of fidelity to Christ, that in and through him alone they should approach and worship the divine Majesty: and so hath the use of the word אֲשֶׁר־אָמְרוּ taught us something, at least it hath wrought an indefinite suspicion of what should befall Christians in the latter times; howsoever we are yet in suspence whether this departing from Christ and the mystery of godlinesse should be *totall* in not acknowledging him at all, or whether *hereticall* in serving other gods besides him. For the Jewes we know, when they forsook the Lord most, yet did not forsake him altogether, but their apostasie was in not serving him only and alone, but others besides him, as Calves, the host of Heaven, and Baalim.

Let us therefore see if the next generall words will affords us yet further information, viz. ἀσχυρίσιν πνεύματι ἀλάλῃς attending to erroneous spirits, or as some read, πνεύματι ἀλάλῃς spirits of error. It would be unprofitable and tedious here to tell of the divers use of this word spirit, in Scripture: some take it in this place for Doctors of spirituall things, and so πνεύματι ἀλάλῃς, or as some read ἀλάλῃς should be Doctors of error.

But I had rather take *Spirits* in this place for *doctrines* themselves, for so Divines observe it to be used 1 Joh. 4. *Ἰ. μὴ πᾶσι πνεύματι πιστεύετε* believe not every spirit, i. e. every doctrine αὐτὰ δοκιμάζετε πνεύματα but try the spirits οὐ ἐν τῷ ὄντι if they be of God: ἐν πολλοῖς ψευδοπροφήταις ἵσταται because many false Prophets, &c. and so onward in that chapter πνεύματι τοῦ ἀντικρίστου signifies the false doctrine of Antichrist; so if this sense be admitted, wee are something lesse in suspence than we were, and may guesse that this revolt should not be *totall* but *hereticall*, for wee shall not easily finde the word

מְרִיבִים and
נִחְוִים i. e.
אלא'אל, Chalde-
is & Targumi-
stis est Idolum,
& נִחְוִים אֱלֹהִים
va'e'dau est Ido-
la colere &
scortari.
Rom. 1. 27.
2 Pet. 2. 18.
2 Thel. 2. 18.

spirit

spirit to be otherwise used but either for the doctrines or Doctors of Christianity, or for heresies under the same: It seemes therefore to be some revolt from Christ by Idolatry, even in those who would seem to worship him.

But suppose it be so, yet still are we in suspence what these erroneous and idolatrous doctrines might be: For Idolatry, as we may see in the Jewish Apostasies, was of divers kindes, as worshipping the host of Heaven, *Baalim*, and the Gentiles other things besides them. But wee shall not be long in doubt, the next words will cleare the case, and tell us they shall bee διδακταίαι δαιμονίων doctrines of Dæmons, not which Dæmons or Devils are authours of, though it be true, as if the genitive case were active; but doctrines concerning Dæmons, the genitive case δαιμονίων being here to be taken passively, for the object of these doctrines, as in *Heb. 6.* we have διδασκαλίαν βαπτισμῶν being doctrines of Baptismes, and doctrines of laying on of hands, of the resurrection of the dead, and eternall judgement, and doctrines about and concerning all these: and the same use may elsewhere be found even with the word *Doctrine*, as *Acts 13. 12.* διδασκῶν τὸν κύριον the doctrine of the Lord, *i. e.* concerning him: so *Titus 2. 10.* and *Gal. 2. 10.* we have πίστις τοῦ υἱοῦ τοῦ Θεοῦ, the faith of the Sonne of God, *i. e.* concerning him * Semblably in my Text διδακταίαι δαιμονίων, are doctrines of Dæmons or *Doctrine Deastrorum*, that is, the Gentiles idolatrous Theology of Dæmons should be revived among Christians: for I take the word δαιμονίων or δαιμον (for all is one) not in that worst sense, which no authour but the Scripture useth, but in the better and more indifferent sense, as it was supposed and taken among the Theologists and Philosophers of the Gentiles, and as it is also sometimes taken in Scripture, as I shall shew in due time.

Mean while let us first see what the Gentiles and their Theologists understood by Dæmons: which when you have heard, I doubt not, but you will confesse the deifying and

διδακταίαι
δαιμονίων
Jer. 10. 8.

* So αἰσιν τοῖς
διδασκασιν αὐτῶν
Acts 3. 16.
Phil 3. 9. αἰ-
σιν Χριστοῦ αἰ-
σιν ἀλλοθιῶν
2 Thes. 2. 13.

and worshipping of Saints and Angels, with other parts of their Idolatry, which doe this, to be as lively an image of the doctrine of Demons as could possibly be expressed: and such a one, as whereby the apostasie of the latter times is as by a character distinguished from the heresies, false doctrines, and corruptions of all other times whatsoever.

Demons, in the Gentiles Theology, were *Dæstri* or an inferiour sort of deified powers, as a middle betweene the Sovereigne Gods and mortall men: so saith *Plato* in *Symposio* Πάν το ἀειδαίνον μυστικὸν ὅτις θεὸς καὶ δαίμων; so say all the Platonists, and well nigh all other sects of Philosophers: I am sure most doe: for it is a very ancient doctrine, insomuch that *Plutarch* (*de defectu Oraculorum*) fetcheth this distinction between *Θεοί*, i.e. Sovereigne Gods and Demons, as farre as the antiquity of *Zoroaster*: *magnæ & difficiles dubitationes* (saith he) *videntur solvisse qui τὸ ἀμυστικὸν γὰρ, medio inter Deos & homines loco constituerunt, & quod nos cum his quodammodo conciliat & conjungit, invenerint: sive hæc Magorum, & Zoroastri doctrina sit, sive Thracica ab Orpheo profecta, sive Egyptiaca sive Phrygica, &c.* The Sovereigne or highest Gods which amongst them were properly called *Θεοί*, were those whom they supposed to be in the Heavens, yea in the Sunne, Moone, and Starres, whence they called them *Dii superi, Dii Cælestes*, whom they affirme to have neither beginning nor ending, as *Apuleius* speaks *de Dæmonio Socri. Immortales sine ullo vel fine vel exordia, sed prorsus a retro æterni*: And because they dwelt in the heavenly lights, as it were soules in bodies, *Plato* thinks the name *Θεοί* first came *quasi aὐθιγὰ καὶ ἰστα δῖον* of the everlasting running and uncessant motion of the heavenly bodies, *Plat. in Cratyl.*

Now these Sovereigne Celestiall Gods they supposed so sublime and pure as might not bee prophaned with approach of earthly things, or with the care or managing

managing of mortall mens businesſes : and therefore they bring in that middle ſort of divine Powers which they call *Δαίμονες* or *Δαιμόνια* to be as mediators and agents betweene the Sovereaigne Gods and mortall men: thus ſaith *Plato* in his *Symposium* *Θεὸς ἀνθρώποις ἀπὸ μακρόθεν, ἀλλ' οὐκ ἀνέμιμνεν* God is not approached by men, but all the commerce and inter-courſe between Gods and men, is performed by the mediations of *Dæmons*, Will you ſee the particulars, *τὸ Δαίμονιον* (ſaith here) *ἔστιν ἡμετέροις καὶ διαπομπὴν Θεοῖς τὰ κατὰ ἀνθρώπους καὶ ἀνθρώποις τὰ κατὰ Θεοὺς τῶν μὲν τὰ, Νόστος, καὶ δουλείας, τῶν δὲ τὰς ἀντιθέσεις καὶ ἀμειβὰς τῶν δουλείας* *Dæmons* are reporters and carriers from men to the Gods, and againe from the Gods to men: of the ſupplications and prayers of the one, and of the injunctions and rewards of devotion from the other.

And *Apuleius* in the place forequoted deſcribes them, *media potestates per quas & desideria nostra & merita ad Deos commeant, inter mortales calicolasque vestroes, hinc precum, inde donorum: qui ultro citroque portant hinc petitiones, inde suppetias: seu quidam utrinque interpretes & salutigeri*. For ſaith he, *neque enim pro majestate Deum Cœlestium fuerit hac curare*, it beſeems not the majesty of the Sovereaigne Gods to mannage theſe things of themselves. Whence it is that *Celsus* in *Origen* tearmes his *Dæmons* *summi Dei Satrapæ, præfides, procuratores, Duces, qui neglecti non minus laedere possunt, quam Persarum, Romanorumve Regis Satrapæ, præfides, ministri. &c. lib. 8. contra Celsum. pag. 940.* Where note by the way, that *Celsus*, as some others did, acknowledges but one Sovereaigne God.

By reason of this office of mediation, *Plutarch* calls the order of *Dæmons* *τὸν ἡμετέροισιν καὶ διαπομπὴν φέρει* Also *ὑπὸ τῶν κατὰ τὴν φύσιν ἐννοούμενων ἰσχυρῶν καὶ προνοίας* &c. agreeable to the doctrine of *Plato, lib. de defec. Oracul.* the order of agents, and ministers &c.

To stay no longer here, take the summe of all in the words of *Apuleius* in the book forenamed, *cuncta Cælestium voluntate, numine, & Autoritate fiunt, sed Dæmonum obsequio, opera, & ministerio*. And if I should bring all which I might to this purpose. I should be too tedious. *Porphyrius* in *Eusebius*, *Plutarch*, skillfull men in this kinde of Philosophy, will satisfie them fully, to whom this is not sufficient. This was the Oecumenicall Philosophy of the Apostles times, and of the times long before them: *Thales, Pythagoras*, all the Academicks and Stoicks, and not many to be excepted, unlesse the *Epicures*, taught this Divinity. He that had rather read a Father of the Church, let him but turne over the eighth and ninth books of *S. Augustin de Civ. Dei*. the eighteenth chapter of the former book, having this Title: *Qualis sit religio in qua docetur, quod homines ut commendentur Diis, bonis Dæmonibus uti debeant Advocatis*: of the one and twenty chapter this, *An Dæmonibus nuntiis & interpretibus Diis utantur?* And of the ninth chapter of the ninth book the Title is this, *An amicitia Cælestium Deorum per intercessionem Dæmonum possit homini provideri?* And of the seventeenth chapter this, *Ad consequendam vitam beatam non tali mediatore indigere hominem, qualis est Dæmon, sed tali qualis est unus Christus*. The reading of which Titles alone were sufficient to shew what was the supposed office of the Dæmons among the Gentiles.

This Philosophy therefore so generall, was that, without doubt, whereof *S. Paul* admonisheth the *Colossians* to take heed lest they were spoyled with the vaine deceit thereof, as being after traditions of men, and rudiments of the world, and not after Christ. For some Christians even then under a pretence of humility, of not approaching too neerly and too boldly to God, would have brought in the worshipping of Angels instead of this of Dæmons; but *S. Paul* tells them, that as in Christ dwelleth the fullnesse of the Godhead bodily, so that

he needed no colleagues of mediation; so also were they compleat in him, and needed therefore no agents besides him. Let no man therefore (saith he) beguile you of your reward through humility, and worshipping of Angels, intruding into those things which he hath not seene, and not holding the head.

Neither is the holy Scripture ignorant of this distinction of Sovereigne Gods and Dæmons: the first whereof, the Celestiall and Sovereigne Gods, whether visible or invisible, it calls **צבא השמים** the Host of heaven; The other sort it stileth by the name of *Baalim*; that is, *Domini*, or Lords. And *Manasses* the king of Idolaters was compleat for both of them: so we read 2 *Chron.* 33. 3. that he reared up Altars for *Baalim*, and made groves, and worshipped all the Hoast of heaven, and served them: and 2 *King.* 23. 5. that good *Josiah* is said to have put downe all the Idolatrous Priests which burnt incense to *Baal*, to the Sunne, and to the Moon, and to the Planets, and to all the hoast of heaven: now that these *Baalims* were no other than Dæmon-gods, appears by their cutting and launcing themselves, who worshipped them: 1 *King.* 18. for these tragick ceremonies are counted by those who treat about these mysteries, as certaine characters of Dæmons: but this you shall have further confirmed in due place, where the arguments may be better understood.

Numb. 25. the Midianites called the people to the sacrifices of their Gods, & the people did eate. And Israel joyned himselfe to Baal Peor: But *Psal.* 106. it is said, they joyned themselves unto Baal Peor & ate the sacrifices of the dead.

Deut. 32. 17.

In the propheticall song of Israels Apostasie they sacrificed unto Dæmons, not to God, to gods whom they knew not, to new ones that came newly up, whom the Fathers feared not. The Seventy *Septuaginta* **לשרים מקרב כחו**

For cutting and launcing were funerall rites, as appears *Levit.* 25. 5 and chap. 19. 28. and *Deut.* 14. 1. *Ier.* 48. 37. and chapter 16. 6. and therefore retained in the funerall worship (as they call it) of those that were deified after death: *quæ*; did not God forbid his people this rite because abused to Dæmon Idolatry: yet did some transgresse it, as *Ier.* 41. 5. *Moses* body therefore hidden.

Vide

Vide Isa. 65. 4. Idololatram in sepulchris. Item cap. 8. ver. 19. pro vivis ad mortuos.
 Loc. Isa. 8. 19. Targ. venit nonne haec via in m populorum colentium Idola. Vnusquis-
 que populus ab Idolo suo requirit, vivi a mortuis: the Seventy sic: *an' dicit vobis*
dicunt autem filii hominum ut loquantur vobis cum mortuis. Ecce. Es. 65. 3. 4. Targ.
 sic, in huius sacrificant Idolis & adolent aromata super lateres 4. Qui habitant in domi-
 bus quae edificantur de pulvere sepulchrorum **רַבִּי** & cum cadaveribus filiorum homi-
 num moriuntur. Seventy, *autem dicunt vobis ut loquantur vobis cum mortuis.* *an' dicit vobis*
dicunt autem filii hominum ut loquantur vobis cum mortuis.

This distinction also of Sovereign Gods and Dæmons, I suppose our Apostle alludes to, 1 Cor. 8. 5. where he saith, though there be many that be called gods, whether in heaven, or in earth; as there be *Gods many, Lords many*, i. e. *Dæmons Presidents of earthly things*: yet to us Christians there is but *one* Sovereigne God the Father, of whom are all things, and we to him; that is, to whom as supream, wee direct all our services; and but *one* Lord Jesus Christ, instead of their many mediators and Dæmons, *by whom are all things which come from the Father to us, and through whom alone we finde access to him.* The allusion, me thinks, is passing elegant, and such as I think cannot be well understood without this distinction of superiour and inferiour Deities in the Theology of the Gentiles, they having a plurality in both sorts; and we Christians but one in each, as our Apostle affirmeth: there wants but onely the name of Dæmons, in stead of which the Apostle puts *Lords*, and that for the honour of Christ, of whom he was to inferre *the* name of Christ being not to be polluted with the appellation of an Idol: for his Apodosis must have been otherwise *or* may bee hee aludes unto the Hebrew name *Baalim*, which signifies Lords: and those Lords, as I told you, were nothing else but Dæmons; for thus would Saint Paul speak in the Hebrew tongue, there are **רַבִּי** **אֱלֹהִים** many Gods and many Lords.

And

Tertul. *Idola-
trix parentatio-
nis est species,*
cap. 13.

And thus have I shewed you, though but briefly in regard of the abundance the argument would afford, the nature and office of these Dæmons according to the doctrine of the Gentiles: I come now unto another part of this doctrine, which concerns the originall of Dæmons, whom you shall finde to be the deified soules of men after death; for the canonizing of the soules of deceased worthies is not now first devised among Christians, but was an idolatrous trick even from the dayes of the elder world, so that the devill, when he brought in this Apostaticall doctrine amongst Christians, swarved but little from his ancient method of seducing mankind.

Let *Hesiod* speak in the first place, as being of the most known the most ancient, he tells us that when those happy men of the first and golden age of the world were departed this life, great *Jupiter* promoted them to bee Dæmons, that is, keepers, and protectors, or patrons of earthly mortalls, and overseers of their good and evill workes, givers of riches: and this, saith he, is the kingly royalty given them. But heare his own words:

Αὐτὰρ ἵππῳ μὲν τῷτο γένος κατὰ γαῖαν κάλυψεν,
τοῖσι δ' αἰμόνες ἐσὶ Διὸς μεγάλα διὰ βυλάς
ἑοῶλοι, ἐπιχθόνιοι φύλακες θνητῶν ἀνθρώπων.
οἳ ῥα φυλάσσεισι λιχάς, καὶ σχέτλια ἔργα,
ἥ ῥα ἑοσάμνησι πάντῃ φειτῶντες ἐπ' αἶαν,
πλετολόται: καὶ τῷτο γέρας βασιλῆϊον ἑσχατον.

And hence it is that *Oenopians*, quoted by *Eusebius*, calleth these Dæmon-gods *ἑοῶλοι* *Hesiods* gods.

The next shall be *Plato*, who in his *Cratylus* sayes that

that *Hesiod*, and a great number of the rest of the Poets, speak excellently, when they affirme that good men when they die attaine great honour and dignity, and become *δαίμονες*, which is (saith he) as much to say as *ἀνθρώποι καὶ σοφοί*, which is, wise ones; for wise ones (saith he) are only good ones, and all good ones are of *Hesiods* golden generation.

The same *Plato de Repub.* would have all those who die valiantly in the field, to be accounted of the golden kinde, and *δαίμονες effici*, to be made Dæmons, and the oracle to bee consulted, how they should be buried and honoured; and accordingly ever afterwards *οἱ δαίμονες* *ἐν τοῖς θιάσοις* *ἐν καὶ ἀνθρώπων* *δοτὰς τὰς θύρας*, i. e. their sepulchers to be served and adored as the sepulchers of Dæmons: In like manner should be done unto all who in their life time excelled in vertue, whether they died through age or otherwise: this place *Eusebius* quotes (*lib. 14. Prep. Evang.*) to paralell with it the then harmelesse practise of Christians, in honouring the memory of Martyrs, by holding their assemblies at their sepulchers; to the end that he might shew the Gentiles, that Christians also honoured their worthies in the worstest fashion. But would to God that in the next ages after, this custome of Christians then but resembling, had not proved the very same doctrine of Dæmons which the Gentiles practised.

But I goe on, and my next authour shall be *Hermes Trismegistus*, whose antiquity is said to be very neer the time of *Moses*; I will translate you his words out of his *Asclepius* which *Apuleius* made latine. There having named *Asculapius*, *Osyris*, and his grandfather *Hermes*, who were (as he saith) worshipped for Dæmons in his owne time; he addes further, that the Egyptians call them (namely the Dæmons) *Sancta animalia*, and that amongst them (namely the Egyptians) *per singulas Civitates coli eorum animas, quorum sunt consecrata virtutes.*

And

And here note by the way, that some are of opinion, that the Egyptian *Serapis*, whose Idoll had a bushell upon his head, was *Ioseph*, whose soule the Egyptians had canonized for a *Damon* after his death.

Philo Byblius the translator of *Sancuniathon* the ancient Phœnician Historian, who lived before the times of *Troy*, and wrote the Acts of *Moses* and the *Jewes* (saith *Ensebins*) very agreeable to the Scripture, and saith, he learned his story of *Ierom-baal* a Priest of the God *J E V O*: *Philo Byblius* (I say) in a preface to his translation of this Author, setteth downe what he had observed, and learned out of the same story, and might serve to helpe their understanding who should read it: namely, that all the Barbarians, cheifly the Phœnicians and Egyptians, of whom the rest had it, accounted of those for *Dii maximi*, who had found out any thing profitable for the life of man, or had deserved well of any nation, and that they worshipped these as Gods, erecting Statues, Images and Temples unto them, and more especially they gave the names of their Kings (as to the elements of the world, so also) to these their reputed Gods: for they esteemed the naturall Deities of the Sunne, Moon, and Planets, and those which are in these, to be only and properly Gods: so that they had two sorts of Gods, some were Immortals, and others were Mortals.

Thus saith *Phylo Byblius* out of the Phœnician History, from which testimony we may borrow some more light concerning those Baalims in Scripture. * For *Baal* or *Belus*, whose worship *Iezebell* the daughter of *Ithabbaal* King of *Tyre* brought into *Israel*, was a deified Phœnician King of that name, as *Virgil* will tell us in that verse concerning the Phœnician Queen *Dido*: *Implevitque mero pueram, quam Belus & omnes A Belo soliti, &c.*

* Hieron. in cap. 13 Ezech Idolum autem Baal sive Bel, Assyriorum religio est, consecrata a Nino Belis filiois bonorem patris.

Idem in Hist. cap. 2. Ninus in tantam pervenit gloriam ut patrem suum Belum referret in Deum, qui Hebraice dicitur בל & in multis prophetis, maximeque in Daniele: Et juxta Theodotionem sub Idolo Babylonis hoc appellatur nomine, Hunc Sildonius & Phœniceis appellant, בל

Nay, *Baal*, or in the Chaldee Dialect, *Bel* (for all is one) was the first King of *Babel* after *Nimrod*, and the first (as is written) that ever was deified and reputed a God after death; whence afterward they called all other Demons *Baalim*; even as because the first Roman Emperour was called *Cæsar*: thence were all the Emperours after him stiled *Cæsars*: and it may be this is part of that which *Philo Biblius* out of *Sanchuniathon* would tell; That the Barbarians, especially the Phœnicians, &c. gave names from their Kings to such as were canonized after death: For so we see here that the Babilonians, and the neighbouring Countries, which spake the Hebrew tongue, or some Dialect thereof, called all Demons *Baalim*, of the first Demon, or deified King in the world, *Baal*, or *Belus*: for at that time when *Belus* reigned in *Babel*, was *Phœnicia*, with the neighbour people, under the kingdom of *Babel*: Whence may seeme also to have come their community of language and ceremonies; and here note a wonderfull mystery, that old *Babel*, the first pattern in the world of ambitious Dominion, was also the Foundresse of Idols, and the Mother of the fornication, and abominations of the earth.

Eusebii Chron.
Ch. antioch. A-
lexandrinensi
seu Fasti S. u. i.
Hieron. paulo
post. locum
proxime cita-
tum. Didicimus
inquit, exordi-
um Demonis,
imo hominis in
Demonem con-
secrat: Omnia
enim Idola ex
mortuorum er-
rore creverunt.
Idem in c. 46.
Hæc. Quæ i. c.
Baal) Græci
Belum, Latini
Sacerdotum di-
cant, ejus tan-
ta fuit apud
veteres religio,
ut ei non solum
humanae ho-
stias captivorum

rum, ignobiliumque mortalium, sed & suos liberos immolabant. Cyrillus contra Iulianum versus finem, Primus (inquit) regnavit in Assyriorum terra, olim *Belus* u. i. c. i. p. 10. p. 11. p. 12. p. 13. p. 14. p. 15. p. 16. p. 17. p. 18. p. 19. p. 20. p. 21. p. 22. p. 23. p. 24. p. 25. p. 26. p. 27. p. 28. p. 29. p. 30. p. 31. p. 32. p. 33. p. 34. p. 35. p. 36. p. 37. p. 38. p. 39. p. 40. p. 41. p. 42. p. 43. p. 44. p. 45. p. 46. p. 47. p. 48. p. 49. p. 50. p. 51. p. 52. p. 53. p. 54. p. 55. p. 56. p. 57. p. 58. p. 59. p. 60. p. 61. p. 62. p. 63. p. 64. p. 65. p. 66. p. 67. p. 68. p. 69. p. 70. p. 71. p. 72. p. 73. p. 74. p. 75. p. 76. p. 77. p. 78. p. 79. p. 80. p. 81. p. 82. p. 83. p. 84. p. 85. p. 86. p. 87. p. 88. p. 89. p. 90. p. 91. p. 92. p. 93. p. 94. p. 95. p. 96. p. 97. p. 98. p. 99. p. 100. p. 101. p. 102. p. 103. p. 104. p. 105. p. 106. p. 107. p. 108. p. 109. p. 110. p. 111. p. 112. p. 113. p. 114. p. 115. p. 116. p. 117. p. 118. p. 119. p. 120. p. 121. p. 122. p. 123. p. 124. p. 125. p. 126. p. 127. p. 128. p. 129. p. 130. p. 131. p. 132. p. 133. p. 134. p. 135. p. 136. p. 137. p. 138. p. 139. p. 140. p. 141. p. 142. p. 143. p. 144. p. 145. p. 146. p. 147. p. 148. p. 149. p. 150. p. 151. p. 152. p. 153. p. 154. p. 155. p. 156. p. 157. p. 158. p. 159. p. 160. p. 161. p. 162. p. 163. p. 164. p. 165. p. 166. p. 167. p. 168. p. 169. p. 170. p. 171. p. 172. p. 173. p. 174. p. 175. p. 176. p. 177. p. 178. p. 179. p. 180. p. 181. p. 182. p. 183. p. 184. p. 185. p. 186. p. 187. p. 188. p. 189. p. 190. p. 191. p. 192. p. 193. p. 194. p. 195. p. 196. p. 197. p. 198. p. 199. p. 200. p. 201. p. 202. p. 203. p. 204. p. 205. p. 206. p. 207. p. 208. p. 209. p. 210. p. 211. p. 212. p. 213. p. 214. p. 215. p. 216. p. 217. p. 218. p. 219. p. 220. p. 221. p. 222. p. 223. p. 224. p. 225. p. 226. p. 227. p. 228. p. 229. p. 230. p. 231. p. 232. p. 233. p. 234. p. 235. p. 236. p. 237. p. 238. p. 239. p. 240. p. 241. p. 242. p. 243. p. 244. p. 245. p. 246. p. 247. p. 248. p. 249. p. 250. p. 251. p. 252. p. 253. p. 254. p. 255. p. 256. p. 257. p. 258. p. 259. p. 260. p. 261. p. 262. p. 263. p. 264. p. 265. p. 266. p. 267. p. 268. p. 269. p. 270. p. 271. p. 272. p. 273. p. 274. p. 275. p. 276. p. 277. p. 278. p. 279. p. 280. p. 281. p. 282. p. 283. p. 284. p. 285. p. 286. p. 287. p. 288. p. 289. p. 290. p. 291. p. 292. p. 293. p. 294. p. 295. p. 296. p. 297. p. 298. p. 299. p. 300. p. 301. p. 302. p. 303. p. 304. p. 305. p. 306. p. 307. p. 308. p. 309. p. 310. p. 311. p. 312. p. 313. p. 314. p. 315. p. 316. p. 317. p. 318. p. 319. p. 320. p. 321. p. 322. p. 323. p. 324. p. 325. p. 326. p. 327. p. 328. p. 329. p. 330. p. 331. p. 332. p. 333. p. 334. p. 335. p. 336. p. 337. p. 338. p. 339. p. 340. p. 341. p. 342. p. 343. p. 344. p. 345. p. 346. p. 347. p. 348. p. 349. p. 350. p. 351. p. 352. p. 353. p. 354. p. 355. p. 356. p. 357. p. 358. p. 359. p. 360. p. 361. p. 362. p. 363. p. 364. p. 365. p. 366. p. 367. p. 368. p. 369. p. 370. p. 371. p. 372. p. 373. p. 374. p. 375. p. 376. p. 377. p. 378. p. 379. p. 380. p. 381. p. 382. p. 383. p. 384. p. 385. p. 386. p. 387. p. 388. p. 389. p. 390. p. 391. p. 392. p. 393. p. 394. p. 395. p. 396. p. 397. p. 398. p. 399. p. 400. p. 401. p. 402. p. 403. p. 404. p. 405. p. 406. p. 407. p. 408. p. 409. p. 410. p. 411. p. 412. p. 413. p. 414. p. 415. p. 416. p. 417. p. 418. p. 419. p. 420. p. 421. p. 422. p. 423. p. 424. p. 425. p. 426. p. 427. p. 428. p. 429. p. 430. p. 431. p. 432. p. 433. p. 434. p. 435. p. 436. p. 437. p. 438. p. 439. p. 440. p. 441. p. 442. p. 443. p. 444. p. 445. p. 446. p. 447. p. 448. p. 449. p. 450. p. 451. p. 452. p. 453. p. 454. p. 455. p. 456. p. 457. p. 458. p. 459. p. 460. p. 461. p. 462. p. 463. p. 464. p. 465. p. 466. p. 467. p. 468. p. 469. p. 470. p. 471. p. 472. p. 473. p. 474. p. 475. p. 476. p. 477. p. 478. p. 479. p. 480. p. 481. p. 482. p. 483. p. 484. p. 485. p. 486. p. 487. p. 488. p. 489. p. 490. p. 491. p. 492. p. 493. p. 494. p. 495. p. 496. p. 497. p. 498. p. 499. p. 500. p. 501. p. 502. p. 503. p. 504. p. 505. p. 506. p. 507. p. 508. p. 509. p. 510. p. 511. p. 512. p. 513. p. 514. p. 515. p. 516. p. 517. p. 518. p. 519. p. 520. p. 521. p. 522. p. 523. p. 524. p. 525. p. 526. p. 527. p. 528. p. 529. p. 530. p. 531. p. 532. p. 533. p. 534. p. 535. p. 536. p. 537. p. 538. p. 539. p. 540. p. 541. p. 542. p. 543. p. 544. p. 545. p. 546. p. 547. p. 548. p. 549. p. 550. p. 551. p. 552. p. 553. p. 554. p. 555. p. 556. p. 557. p. 558. p. 559. p. 560. p. 561. p. 562. p. 563. p. 564. p. 565. p. 566. p. 567. p. 568. p. 569. p. 570. p. 571. p. 572. p. 573. p. 574. p. 575. p. 576. p. 577. p. 578. p. 579. p. 580. p. 581. p. 582. p. 583. p. 584. p. 585. p. 586. p. 587. p. 588. p. 589. p. 590. p. 591. p. 592. p. 593. p. 594. p. 595. p. 596. p. 597. p. 598. p. 599. p. 600. p. 601. p. 602. p. 603. p. 604. p. 605. p. 606. p. 607. p. 608. p. 609. p. 610. p. 611. p. 612. p. 613. p. 614. p. 615. p. 616. p. 617. p. 618. p. 619. p. 620. p. 621. p. 622. p. 623. p. 624. p. 625. p. 626. p. 627. p. 628. p. 629. p. 630. p. 631. p. 632. p. 633. p. 634. p. 635. p. 636. p. 637. p. 638. p. 639. p. 640. p. 641. p. 642. p. 643. p. 644. p. 645. p. 646. p. 647. p. 648. p. 649. p. 650. p. 651. p. 652. p. 653. p. 654. p. 655. p. 656. p. 657. p. 658. p. 659. p. 660. p. 661. p. 662. p. 663. p. 664. p. 665. p. 666. p. 667. p. 668. p. 669. p. 670. p. 671. p. 672. p. 673. p. 674. p. 675. p. 676. p. 677. p. 678. p. 679. p. 680. p. 681. p. 682. p. 683. p. 684. p. 685. p. 686. p. 687. p. 688. p. 689. p. 690. p. 691. p. 692. p. 693. p. 694. p. 695. p. 696. p. 697. p. 698. p. 699. p. 700. p. 701. p. 702. p. 703. p. 704. p. 705. p. 706. p. 707. p. 708. p. 709. p. 710. p. 711. p. 712. p. 713. p. 714. p. 715. p. 716. p. 717. p. 718. p. 719. p. 720. p. 721. p. 722. p. 723. p. 724. p. 725. p. 726. p. 727. p. 728. p. 729. p. 730. p. 731. p. 732. p. 733. p. 734. p. 735. p. 736. p. 737. p. 738. p. 739. p. 740. p. 741. p. 742. p. 743. p. 744. p. 745. p. 746. p. 747. p. 748. p. 749. p. 750. p. 751. p. 752. p. 753. p. 754. p. 755. p. 756. p. 757. p. 758. p. 759. p. 760. p. 761. p. 762. p. 763. p. 764. p. 765. p. 766. p. 767. p. 768. p. 769. p. 770. p. 771. p. 772. p. 773. p. 774. p. 775. p. 776. p. 777. p. 778. p. 779. p. 780. p. 781. p. 782. p. 783. p. 784. p. 785. p. 786. p. 787. p. 788. p. 789. p. 790. p. 791. p. 792. p. 793. p. 794. p. 795. p. 796. p. 797. p. 798. p. 799. p. 800. p. 801. p. 802. p. 803. p. 804. p. 805. p. 806. p. 807. p. 808. p. 809. p. 810. p. 811. p. 812. p. 813. p. 814. p. 815. p. 816. p. 817. p. 818. p. 819. p. 820. p. 821. p. 822. p. 823. p. 824. p. 825. p. 826. p. 827. p. 828. p. 829. p. 830. p. 831. p. 832. p. 833. p. 834. p. 835. p. 836. p. 837. p. 838. p. 839. p. 840. p. 841. p. 842. p. 843. p. 844. p. 845. p. 846. p. 847. p. 848. p. 849. p. 850. p. 851. p. 852. p. 853. p. 854. p. 855. p. 856. p. 857. p. 858. p. 859. p. 860. p. 861. p. 862. p. 863. p. 864. p. 865. p. 866. p. 867. p. 868. p. 869. p. 870. p. 871. p. 872. p. 873. p. 874. p. 875. p. 876. p. 877. p. 878. p. 879. p. 880. p. 881. p. 882. p. 883. p. 884. p. 885. p. 886. p. 887. p. 888. p. 889. p. 890. p. 891. p. 892. p. 893. p. 894. p. 895. p. 896. p. 897. p. 898. p. 899. p. 900. p. 901. p. 902. p. 903. p. 904. p. 905. p. 906. p. 907. p. 908. p. 909. p. 910. p. 911. p. 912. p. 913. p. 914. p. 915. p. 916. p. 917. p. 918. p. 919. p. 920. p. 921. p. 922. p. 923. p. 924. p. 925. p. 926. p. 927. p. 928. p. 929. p. 930. p. 931. p. 932. p. 933. p. 934. p. 935. p. 936. p. 937. p. 938. p. 939. p. 940. p. 941. p. 942. p. 943. p. 944. p. 945. p. 946. p. 947. p. 948. p. 949. p. 950. p. 951. p. 952. p. 953. p. 954. p. 955. p. 956. p. 957. p. 958. p. 959. p. 960. p. 961. p. 962. p. 963. p. 964. p. 965. p. 966. p. 967. p. 968. p. 969. p. 970. p. 971. p. 972. p. 973. p. 974. p. 975. p. 976. p. 977. p. 978. p. 979. p. 980. p. 981. p. 982. p. 983. p. 984. p. 985. p. 986. p. 987. p. 988. p. 989. p. 990. p. 991. p. 992. p. 993. p. 994. p. 995. p. 996. p. 997. p. 998. p. 999. p. 1000. p. 1001. p. 1002. p. 1003. p. 1004. p. 1005. p. 1006. p. 1007. p. 1008. p. 1009. p. 1010. p. 1011. p. 1012. p. 1013. p. 1014. p. 1015. p. 1016. p. 1017. p. 1018. p. 1019. p. 1020. p. 1021. p. 1022. p. 1023. p. 1024. p. 1025. p. 1026. p. 1027. p. 1028. p. 1029. p. 1030. p. 1031. p. 1032. p. 1033. p. 1034. p. 1035. p. 1036. p. 1037. p. 1038. p. 1039. p. 1040. p. 1041. p. 1042. p. 1043. p. 1044. p. 1045. p. 1046. p. 1047. p. 1048. p. 1049. p. 1050. p. 1051. p. 1052. p. 1053. p. 1054. p. 1055. p. 1056. p. 1057. p. 1058. p. 1059. p. 1060. p. 1061. p. 1062. p. 1063. p. 1064. p. 1065. p. 1066. p. 1067. p. 1068. p. 1069. p. 1070. p. 1071. p. 1072. p. 1073. p. 1074. p. 1075. p. 1076. p. 1077. p. 1078. p. 1079. p. 1080. p. 1081. p. 1082. p. 1083. p. 1084. p. 1085. p. 1086. p. 1087. p. 1088. p. 1089. p. 1090. p. 1091. p. 1092. p. 1093. p. 1094. p. 1095. p. 1096. p. 1097. p. 1098. p. 1099. p. 1100. p. 1101. p. 1102. p. 1103. p. 1104. p. 1105. p. 1106. p. 1107. p. 1108. p. 1109. p. 1110. p. 1111. p. 1112. p. 1113. p. 1114. p. 1115. p. 1116. p. 1117. p. 1118. p. 1119. p. 1120. p. 1121. p. 1122. p. 1123. p. 1124. p. 1125. p. 1126. p. 1127. p. 1128. p. 1129. p. 1130. p. 1131. p. 1132. p. 1133. p. 1134. p. 1135. p. 1136. p. 1137. p. 1138. p. 1139. p. 1140. p. 1141. p. 1142. p. 1143. p. 1144. p. 1145. p. 1146. p. 1147. p. 1148. p. 1149. p. 1150. p. 1151. p. 1152. p. 1153. p. 1154. p. 1155. p. 1156. p. 1157. p. 1158. p. 1159. p. 1160. p. 1161. p. 1162. p. 1163. p. 1164. p. 1165. p. 1166. p. 1167. p. 1168. p. 1169. p. 1170. p. 1171. p. 1172. p. 1173. p. 1174. p. 1175. p. 1176. p. 1177. p. 1178. p. 1179. p. 1180. p. 1181. p. 1182. p. 1183. p. 1184. p. 1185. p. 1186. p. 1187. p. 1188. p. 1189. p. 1190. p. 1191. p. 1192. p. 1193. p. 1194. p. 1195. p. 1196. p. 1197. p. 1198. p. 1199. p. 1200. p. 1201. p. 1202. p. 1203. p. 1204. p. 1205. p. 1206. p. 1207. p. 1208. p. 1209. p. 1210. p. 1211. p. 1212. p. 1213. p. 1214. p. 1215. p. 1216. p. 1217. p. 1218. p. 1219. p. 1220. p. 1221. p. 1222. p. 1223. p. 1224. p. 1225. p. 1226. p. 1227. p. 1228. p. 1229. p. 1230. p. 1231. p. 1232. p. 1233. p. 1234. p. 1235. p. 1236. p. 1237. p. 1238. p. 1239. p. 1240. p. 1241. p. 1242. p. 1243. p. 1244. p. 1245. p. 1246. p. 1247. p. 1248. p. 1249. p. 1250. p. 1251. p. 1252. p. 1253. p. 1254. p. 1255. p. 1256. p. 1257. p. 1258. p. 1259. p. 1260. p. 1261. p. 1262. p. 1263. p. 1264. p. 1265. p. 1266. p. 1267. p. 1268. p. 1269. p. 1270. p. 1271. p. 1272. p. 1273. p. 1274. p. 1275. p. 1276. p. 1277. p. 1278. p. 1279. p. 1280. p. 1281. p. 1282. p. 1283. p. 1284. p. 1285. p. 1286. p. 1287. p. 1288. p. 1289. p. 1290. p. 1291. p. 1292. p. 1293. p. 1294. p. 1295. p. 1296. p. 1297. p. 1298. p. 1299. p. 1300. p. 1301. p. 1302. p. 1303. p. 1304. p. 1305. p. 1306. p. 1307. p. 1308. p. 1309. p. 1310. p. 1311. p. 1312. p. 1313. p. 1314. p. 1315. p. 1316. p. 1317. p. 1318. p. 1319. p. 1320. p. 1321. p. 1322. p. 1323. p. 1324. p. 1325. p. 1326. p. 1327. p. 1328. p. 1329. p. 1330. p. 1331. p. 1332. p. 1333. p. 1334. p. 1335. p. 1336. p. 1337. p. 1338. p. 1339. p. 1340. p. 1341. p. 1342. p. 1343. p. 1344. p. 1345. p. 1346. p. 1347. p. 1348. p. 1349. p. 1350. p. 1351. p. 1352. p. 1353. p. 1354. p. 1355. p. 1356. p. 1357. p. 1358. p. 1359. p. 1360. p. 1361. p. 1362. p. 1363. p. 1364. p. 1365. p. 1366. p. 1367. p. 1368. p. 1369. p. 1370. p. 1371. p. 1372. p. 1373. p. 1374. p. 1375. p. 1376. p. 1377. p. 1378. p. 1379. p. 1380. p. 1381. p. 1382. p. 1383. p. 1384. p. 1385. p. 1386. p. 1387. p. 1388. p. 1389. p. 1390. p. 1391. p. 1392. p. 1393. p. 1394. p. 1395. p. 1396. p. 1397. p. 1398. p. 1399. p. 1400. p. 1401. p. 1402. p. 1403. p. 1404. p. 1405. p. 1406. p. 1407. p. 1408. p. 1409. p. 1410. p. 1411. p. 1412. p. 1413. p. 1414. p. 1415. p. 1416. p. 1417. p. 1418. p. 1419. p. 1420. p. 1421. p. 1422. p. 1423. p. 1424. p. 1425. p. 1426. p. 1427. p. 1428. p. 1429. p. 1430. p. 1431. p. 1432. p. 1433. p. 1434. p. 1435. p. 1436. p. 1437. p. 1438. p. 1439. p. 1440. p. 1441. p. 1442. p. 1443. p. 1444. p. 1445. p. 1446. p. 1447. p. 1448. p. 1449. p. 1450. p. 1451. p. 1452. p. 1453. p. 1454. p. 1455. p. 1456. p. 1457. p. 1458. p. 1459. p. 1460. p. 1461. p. 1462. p. 1463. p. 1464. p. 1465. p. 1466. p. 1467. p. 1468. p. 1469. p. 1470. p. 1471. p. 1472. p. 1473. p. 1474. p. 1475. p. 1476. p. 1477. p. 1478. p. 1479. p. 1480. p. 1481. p. 1482. p. 1483. p. 1484. p. 1485. p. 1486. p. 1487. p. 1488. p. 1489. p. 1490. p. 1491. p. 1492. p. 1493. p. 1494. p. 1495. p. 1496. p. 1497. p. 1498. p. 1499. p. 1500. p. 1501. p. 1502. p. 1503. p. 1504. p. 1505. p. 1506. p. 1507. p. 1508. p. 1509. p. 1510. p. 1511. p. 1512. p. 1513. p. 1514. p. 1515. p. 1516. p. 1517. p. 1518. p. 1519. p. 1520. p. 1521. p. 1522. p. 1523. p. 1524. p. 1525. p. 1526. p. 1527. p. 1528. p. 1529. p. 1530. p. 1531. p. 1532. p. 1533. p. 1534. p. 1535. p. 1536. p. 1537. p. 1538. p. 1539. p. 1540. p. 1541. p. 1542. p. 1543. p. 1544. p. 1545. p. 1546. p. 1547. p. 1548. p. 1549. p. 1550. p. 1551. p. 1552. p. 1553. p. 1554. p. 1555. p. 1556. p. 1557. p. 1558. p. 1559. p. 1560. p. 1561. p. 1562. p. 1563. p. 1564. p. 1565. p. 1566. p. 1567. p. 1568. p. 1569. p. 1570. p. 1571. p. 1572. p. 1573. p. 1574. p. 1575. p. 1576. p. 1577. p. 1578. p. 1579. p. 1580. p. 1581. p. 1582. p. 1583. p. 1584. p. 1585. p. 1586. p. 1587. p. 1588. p. 1589

καταστὰς Θεὸν οὐκ ἔταυτο) αὐτὸν καὶ ὁ ἑαυτοῦ αὐτὸν ἐκείνου, καὶ οὐκ ἔταυτο
 φιλοῦ καὶ λυδοῦ: Sicut & nostrum alius Jovius, alius Minervius,
 alius Mercurialis, &c. dicitur.

Thus *Plutarch*, which *Cleombrotus* there saith, he learned of a wonderfull and profound Egyptian Hermite, who lived about the red Sea, &c.

To which is agreeable what *Eusebius* *Prepar. Evang.* lib. 3. cap. 2. quotes out of *Diodorus*, viz. *Aegyptios asserere mortales multos propter beneficia, in Deos relatos, & eorum aliquos celestibus Diis cognomines.*

The same *Plutarch* in the same place doth acquaint us with this pretty conceit, which being to the purpose I will not omit: namely, that the soules of men took degrees after death, first they commenced Heroes, who were as Probationers to a Dæmonship: then after a time sufficient, Demons: and after that, if they deserved well, to a more sublime degree. Howsoever it be, Dæmons, and Heroes differed but in more and lesse antiquity, the more ancient Heroes being called Dæmons, and the younger Dæmons Heroes.

But that we may returne againe more close to the matter in hand, this order of Dæmons, or soule-gods, as I may call them, found place in the Religion of the elder Romans, who called them *Penates*, *Lares*, and *Mani Di*, and when once they began to canonize their deceased Emperours, which was from the time of *Augustus*, they called them *Divi*, which word before that time was more generall. *Tully* in his second book *de legibus*, shall be my witnesse, that his countrey-men acknowledged this distinction of Sovereigne Gods, and Soule-deified powers, for there you shall finde this law: *Divos, & eos, qui celestes semper habiti, colunt: & illos, quos in cælum merita vocaverint.* And againe, *Deorum Manium jura, sancta sunt. Hos letho Datos Divos habento:* would God the present Christian Romans had not renewed this Law.

Diū Animales de quibus La-beo libros scripserat, in quibus dicebat (verba Sive) esse quædam sacra quibus animæ certantur in deos, qui appellantur animales, quod de animis fiant.

*Vid. Athenag.
Legat. pro
Christi in Bibli-
oth. Patr. p.
133.6.*

*qui dicunt non
alio modo he-
mines conve-
nire deos posse,
scil. quam per
simulachra.*

*Tertul. de Idol.
c. 7. Artifices
Idolorum Da-
monibus corpora
consecrare.*

ing the manner how Damons were to be worshipped, and as it were brought to the lure of men, when they had occasion of devotion with them. And thus was done by sacrificing of Images; this you shall heare from an ancient Author, and passing skilfull in the mysteries, even *Hermes Trismegistus*, who in his *Asclepius* speaketh, in English, thus, It is a wonder (saith he) beyond all wonders, (and he saith truely) that man should finde out a way to make Gods: Yet because (saith he) our forefathers erred much through unbelieve concerning Deities, and had small regard of Religion, and Divine worship, therefore they devised an art to make Gods (he meaneth Images) and because they could not make foules (he meanes to these senslesse bodies) therefore they called the foules of Damons, and Angels, and put them into their Images, and holy mysteries, by which meanes alone these Images have power of helping, and hurting; which thus incorporated (he saith) are called by the Egyptians *Animalia sancta*. And in another place, that kinde of Gods (saith he) which men make, is composed of two natures, of a divine, which is first and more sacred; and of that which is amongst men, namely, the matter whereof they are made. The summe of all this mystery is, that Images were made as bodies, to be informed with Damons as with foules: For an Image was a trap to catch Damons, and a devise to tie them to a place, and to keep them from flitting.

The like hath *Eusebius* out of *Porphyrie*, *Imagines à Diis peramari, iidemque circumferibi, quasi in sacra quadam terra in sacra imagine contineri; quâ sublatâ, illud statim solvitur, quo Deus continetur*. This is that which *Psellus* calleth *επιτεταμένους*, the approaching or presenting of Damons. And *Iamblychus* termeth these consecrated Idols, *ἡγιασμένα θεῶν μετασίτες ἀνθρώπων*, Images filled with divine fellowship, or with divine society. And our fore-mentioned *Hermes* calleth them *Statuas animatas sensu & spiritu plenas*.

Hence

Hence came that answer, or defence of the Gentiles, as *Arnobius* (*lib. 6. advers. Gent.*) makes them speake, *Neque nos ara, argenti materias aurique, neque alia quibus signa conficiunt: eas esse per se Deos, & religiosa discernimus numina; Sed eos in his colimus, eosque veneramur, quos dedicatio infert sacra: & fabrilibus efficit habitare simulachris.* And in another place he makes this objection for their behalfe: *An numquid dicitis forte presentiam vobis quādam sub his numinum exhiberi simulachris: & quia Deos videre non datum est: eos ita coli: & munia officiosa praestari?* And thus have we seene the ground of the idolatrous use of Images, and found that the worship of them also is a doctrine of Dæmons: for at the first they were ordained for Dæmons, so whatsoever Deity is worshipped in this manner, though it were the true and Sovereigne God, is thereby made a Dæmon.

What I say of Images, must be understood also of Pillars, and Columnes, whereof we read, *Levit. 26. Yee shall make no Idols, nor graven Images, nor reare you up a pillar to bow downe unto it: for howsoever Pillars and Images, through some confusion, at length surprizing the Gentiles superstition, may afterwards seeme to be ascribed to other Deities besides Dæmons; yet by originall institution they were proper unto Dæmons, and no other. The soveraigne and celestially gods, they were worshipped in the Sunne, Moone, and Starres, where they were supposed to dwell, but Images and Columnes were for Dæmons; and if they seemed to be made for any other, *Plutarch's* Hermite would resolve us, that they were but Dæmons, called by the name of some soveraigne gods, whose Agents they were. The truth of this, the History of the beginning of Idolatry makes evident; for that Images and Pillars were at first devised and erected to the honour of dead men, * this the fourteenth Chapter of the booke of *Wisdom* will tell us,*

D 3

that

† *Wide Herod. Clod. 133: Persas statuas non erigere, quod non ut Graeci sentiunt Deos ex hominibus esse ortos, ex opinione Herod.*

*Nam quod po-
telt Intellectus
solum perfici
& comprehendi
mente, nec appe-
rit formam qua
cognoscatur,
nec figuram ad-
mittit, ut ima-
ginem & effi-
giem.

Verum ista
omnia ad gra-
tiam mortuo-
rum referuntur
dum enim vixe-
runt homines,
erant corporum
compagibus in-
clusi, Constanti-
us Orat ad
Sanctorum Cae-
lum, c. 4.

*In mortuorum
Idolis Dæmo-
nia consistunt.
Tertul. vide de
Spectac. cap.
11, 12, 13. fere
totum.

that by the vain-glory of men they first entred into the world; no lesse will the long continuing custome of the world, using thus to honour not onely the dead, but since also the living, be sufficient to perswade the truth: *Minutius Felix* in his *Octavius*, will put us forth of doubt *Mayores nostri* (saith he) *dum Reges suos colunt religiose, dum defunctos eos desiderant in Imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia.* When therefore those whom they thus honoured and remembred, were canonized for Dæmons, then were these memorials also worshipped for some supposed presence, or divine respect of such Dæmons, in or to them. The worshipping therefore of Images, and Columnes, is by its originall and institution, a piece of the doctrine of Dæmons*; so that whatsoever is thus worshipped, yea the glory of the incorruptible God himselfe, is thereby changed into a Dæmon.

Thus much of Images and Idoll-Pillars, of the reason of their supposed Divinity, and of the originall, and first occasion of worshipping them. But yet we have not done, there is another piece of Dæmon-devotion yet behinde, namely, the worshipping of Dæmons in their reliques, shrines and sepulchres*, for this was also a part of the doctrine, and Theologie of Dæmons. *Plato*, whom before we quoted for the Canonizing of Dæmons, of the ghosts of such as died valiantly in the field, would have their shrines and coffins to be worshipped, *ut dicitur p̄vay d̄vay*, as the coffins of Dæmons. heare also what *Clemens Alexandrinus* speaks of this Dæmon-doctrine, *Strom. lib. 6.* Existimant (scil. Græci) nihil referre an has animas (scil. Dæmones quos invocant) Deos, an Angelos dicamus: Jam vero qui sunt eorum doctrina periti, in multis Templis tanquam Deorum statuas, omnes fere mortuorum loculos posnere, Dæmones quidem vocantes eorum animas, eas autem coli ab hominibus docentes, ut quæ divina providentia

providentia, propter vitæ puritatem, potestatem acceperint, ut ad hominum ministerium, locum qui est circa terram, obirent: sciebant enim aliquas animas ex natura corpore teneri. Out of which words observe, that they supposed the like presences, and power of Dæmons at their coffins and sepulchres, which before we observed and heard of in their Images, as though there alwayes remained some naturall tie between the soules deceased and their reliques, and therefore they there builded Temp'les unto them, where their bodies, and ashes were entombed; and hence it is that the Primitive Fathers which write against the Gentiles, do so often upbraid them, that their Temples were nothing else but the sepulchres of dead men; Specioso quidem nomine (saith Clemens in his Protrepticon) Temp'la dici, fuisse autem sepulchra, id est, sepulchra ipsa vocata fuisse Temp'la. He goeth on speaking to the Gentiles; Vos autem vel nunc saltem Dæmonum cultus obliviscamini, sepulchra colere erubescetes. To the like purpose Arnobius lib. 6. advers. Gent. Quid quod multa ex his Temp'la, qua tholis sunt aures, & sublimibus elata fastigiis, auctorum conscriptionibus comprobatur contegere cineres, atque ossa, & sanctorum esse corporum sepulturas? Nonne patet & promptum est aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum delubra & Temp'la, mortuorum superlata sunt bustis?

I might further adde to these Occumenicall doctrines of Dæmons, that monstrous one of the Egyptians, for which their fellow Gentiles derided them, who worshipped living brut beasts, yea Onyons and Garlick, and water it selfe, with divine worship, as supposing some Dæmon or other to dwell in them; such were their Cow-god *Apis*, and their Bull god *Mnevis*, and their Water-god *Nilus*, which it shall be enough onely to have named, to make the former compleat; and that from it, and the rest of that kinde of abominations, we may gather this conclusion once for all, that since the Sovereigne and

and Celestiall gods (as you heard before) might not be approached nor polluted by these earthly and materiall things, but kept alwayes immoveable, without change of place or presence, their heavenly stations; therefore the adoring or worshipping of any visible or materiall thing, for any supposed presence, or other relation of a divine power therewith, is to be accounted amongst the doctrines of Dæmons.

And thus have you seen the Theologie of Dæmons; first, for their nature and degree, to have been supposed by the Gentiles an inferiour, and middle sort of divine powers, between the soveraigne and heavenly gods, and mortall men. Secondly, their office to be as Mediators and Agents between these soveraigne Gods, and men. Thirdly, their originall, to be the deified soules of worthy men after death; and some of an higher degree, which had no beginning, or ever were imprisoned in mortall bodies. Fourthly, the way to worship them, to finde and receive benefits from them, namely, by consecrate Images and Pillars, wherein to have and retaine their presence at devotions to be given them. Fifthly, to adore their reliques, and to Temple them.

Now therefore judge impartially whether Saint *Pan's* prophesie be not fulfilled already amongst Christians, who foretold that the time should come that they should Apostatize and revive againe *διδασκαλίαις δαιμονίων* Doctrines of Dæmons? whether the deifying and worshipping of Saints and Angels, whether the bowing downe to Images, whether of men, or other things visible, brea den Idols, and Crosses like new Dæmon-Pillars, whether the adoring or templing of reliques, whether these make not as lively an image of the Gentiles Theologie of Dæmons (*διδασκαλίαις δαιμονίων*) as possibly could be expressed? and whether these two words comprehend not the whole pith and marrow of Christian Apostasie, which was to consist in spirituall fornication or idolatry, as
appeares

appears by that name and denomination thereof given by Saint John in his Revelation, *The whore of Babylon* is not the rightly termed the Babylonish whore, which hath revived and replanted the doctrines of Dæmons, first founded in the ancient *Babel*. And is not this now fullfilled which Saint John foretells us, *Apoc. 11. That the second and outmost court of the Temple (which is the second state of the Christian Church) together with the holy City, should be troden downe and overtrampled by the Gentiles (that is, overwhelmed with the Gentiles Idolatry) forty two Moneths.*

But perhaps I am yet too forward in my application; somethings in our way must first be cleared, for howsoever the resemblance indeed be evident, yet first the Text seems not to intend or meane it, because the word *Δαίμων* is in the Scripture never taken in the better or indifferent sense, howsoever prophane Authours doe so use it, but alwayes in an *evill sense*, for the Devill, or an *evill spirit*; now the signification of words in Scripture is to be esteemed and taken only according to the Scriptures use, though other Writers use them otherwise. Secondly, for the charge of *Idolatry*, though much of that wherein we have instanced, may be granted to be justly suspected for such indeed, yet neverthelesse, that whereupon this application mainly relieth, namely, the *praying to Saints glorified, as Mediators and Agents for us with God*, should not seeme to deserve so foule a name, for suppose it were a needlesse, yea and fruitlesse Ceremony, yet what reason can be given why this should be more tainted with *Idolatry* then is the like honour given to *Saints and holy men* whilst they live on earth, whom to desire to mediate and pray to God for us, was never accounted so much as an *unlawfull matter*? when these two scruples are answered, I will returne to continue my former application.

To the first therefore, for the use of the word *Δαίμων*

in Scripture, I say, that because those which the Gentiles took for *Demons* and for *Deified soules* of their *Worthies*, were indeed no other then *evill spirits*, counterfeiting the soules of men departed, and masking themselves under the names of such supposed *Dæmons*, under that colour to seduce mankind, therefore the Scripture useth the name *Dæmons* for that they were indeed, and not for what they seemed to be: for no blessed soule or good *Angell* would admit any honour which did derogate from the honour of the *onely true God* who made them: neither doe the glorified *Saints* in heaven, or the blessed *Angels*, though *Apostate Christians* now invoke and worship them, accept of this honour, heare their prayers, or condescend to their devotions, by any signe or act whatsoever: but whatsoever is made seeme to be done by them, is done by the selfe same wicked spirits: which heretofore were masked under the names of *Dæmons*: and therefore in this regard the one may as well beare the names of *Dæmons* as the other, and be as likely to be intended by the use of that word. Secondly, though the Scripture often useth this word in the *worst sense*, yet followes it not, it alwayes should doe so, because the word *δαίμων* it selfe, which the Scripture hath appropriated to signifie *Satan the prince of hell-hounds*, following therein the *Seventy* (who first gave it this notion, no where else sampled in any greek Author) yet is this word *δαίμων* in the *New Testament* it selfe three severall times used in the common sense for a *flanderer* or *false accuser*, and that in three severall Epistles, in both to *Timothy*, and that to *Titus*; and why should the like seem improbable for the word *δαίμων* or *δαίμονιον*? Nay, most certaine it is so, as I come now to make manifest.

And first, *Act. 17. 18.* where *Saint Paul* our *Apostle*, having at *Athens* preached *Iesus risen from the dead*, the *Philosophers* thus encountred him saying, *This fellow, οὗτος δαιμονίου δόκον ἀπαγγέλλει ἑσέως*, which we translate, *He seemeth to be a setter forth of strange gods, namely, Damon.*

1 Tim. 3. 11.

2 Tim. 3. 3.

Tit. 2. 3.

Demon-gods: for hearing of one Jesus after death to become a Lord and Saviour, and to be adored with divine worship, they took him presently, according to their owne principles in that kinde, to be some new or forreigne Dæmon, for so it followes in the text, that they said thus, *Because he preached unto them Jesus and the resurrection*: Upon the same ground *Celsus* in *Origen* lib. 8. cont. *Cels.* calls the same Christ our Saviour the Christians Dæmon, for whereas the Christians said, that they without hurt and danger blasphemed and reproached the Gentiles gods, *Celsus* replies, *Nonne vides bone vir, quod etiam tuo Damoni opponens se quispiam, non solum convitiatur, sed terramque illum exigit?* where *Origen* answers *Celsus*, a *Quis nullo scit malos Demones, nescio quomodo sui oblitus, Jesum vocavit Dæmonem.* But Saint Paul thus charged by the Philosophers, comming to make his Apologie in *A-reopagus*, retorts their accusation: *Ye men of Athens* (saith he) *I see you in all things: as devota* *αυμνηστες*, too full of *Dæmons* already, I shall not need bring any more amongst you; for thus the word *αυμνησταί* by Etymologie signifies a worshipper of Dæmon-gods, and was anciently used in this sense; and so shall you finde it often in *Clemens Alexandrinus* his *Protrepticon*^b not to speak of others, though afterwards from signifying *αυμνηστες* *πρὸς τὸ θεῖον ὑπαλαβεία*, as *Budæus* speaks, it came to be applied to those who were too precise and anxious in their devotions: I (saith the Apostle) preach no new Dæmon unto you, but that *Soveraigne and cælestiall God, who made the world, and all things therein, who being Lord of heaven and earth, dwelleth not* (as your Dæmon-gods doe) in

* Οὐχ ἰσχυροὶ αὐτοῦ, ἀλλ' ἡλικίαι, ὅτι ὑπὸν τὸν δαίμονα κατὰρας πρὸς τὴν βλασφημίαν, ἀλλὰ καὶ αὐτοὶ τοῦ γένους αὐτοῦ λαοὶ ἐκείνου.

a Καλὰ δὲ κίλιστον μὴ δὲ ἐμφορὰς αὐτοῦ φανῶν δαίμονων, ὡς οὐδ' ἴσασιν ἱερολατρεῖν τοῦ τοῦ, ὅτι αὐτοὶ ὁ ἱερεὺς εἰρημα.

b Et *Sicron*. 17. p. 504. *Δεικνύουσιν, ὅτι δαίμονες τῶν ἀνθρώπων* *Lactant.* lib. 4.

Insit. Divin. ait, *Superstitiosi vocantur aut ii qui superstitem memoriam defunctorum colunt, aut qui parentibus suis (superstiti s, celebrant) Imagines eorum domi, tanquam Deos Penates. Nam qui novos sibi ritus desumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in cælum receptos putabant; hos supersticiosos vocabant. Eos vero qui publicos & antiquos Deos colebant, religiosos nominabant, unde Virgilius, Vana superstitio veterumque ignara Deorum.*

*Temples made with hands, neither is worshipped with mens hands, as though he needed any thing (as you conceive of your Dæmons) seeing he giveth to all, life, and breath, and all things: This God I preach unto you. And this place I take to be so unanswerable for the indifferent and common acception of the word *δαίμω*, that I care not now though the rest should faile me; but let us see what they are.*

*In Revel. 9. 13. &c. The sixth Trumpet from Euphrates brings an huge Army upon the Christian world, which destroyeth a third part of men, and yet those which remained repented not of those sinnes (verse 20.) for which these plagues came upon the Earth, viz. That they should not worship *δαίμω*, and Idols of Gold, Silver, and brasse, and Stone, and of wood which can neither see, nor heare, nor walke. Is not this a Comment upon the Apostles prophesie in my Text?*

The time which it concerns must needs fall into the last times, for it is the last Trumpet save one. The place must be the Roman Empire, or Christian world, for that is the Stage of all the Seales and Trumpets: and how could it bee otherwise, seeing Saint Iohn at Pathmos saw them comming from the great River *Euphrates*? whatsoever comes from thence, must needs fall upon the territory of the Roman Empire. To hold you no longer, the best Expounders make it the Ottoman or Turkish invasion, which hath swallowed so great a part of Christendome. But what people are they who in the Roman territory, doe in these latter times worship Idols of Gold, Silver, Brasse, and Stone, and wood? are they Ethnicks? there is none such. Are they Jewes? they cannot endure the sight of them. Are they Mahumetans? nay, they abhorre it also. Then must they needs be Christians, and then must Christians too worship *δαίμω*, for both are spoken of the same men. But what Christians doe, or ever did worship devils formally? But *Demon-gods* (alass

(alasse) they doe, and long have done. Here therefore *δαίμων* is againe taken in the common and Philosophicall sense, or at least, which is all one, for evill spirits worshipped under the names of Dæmons and deceased soules.

Besides my Text, there is but one place more in all the Epistles of Saint Paul, where the word *δαίμων* is used, namely, 1. Cor. 10. where if there be any allusion to the Gentiles conceit of Dæmons, then all the places of Saint Pauls Epistles are bending that way: But some there are, saith Stephen in his *Thesaurus* who thinke the Apostle in his *ποτήριον δαίμονος*, or Cup of Dæmons, alludes unto that *poculum diaboli dæmonis*, used among the Gentiles. And further to strengthen the conceit of the Apostles allusion to the heathenish notion of Dæmons*, the words of the former verse make much; for the things which the Gentiles sacrifice they sacrifice (saith he) to Dæmons, and not to God. Now this was the very tenet of the Gentiles, that the Sovereigne and Cælestiall gods were to be worshipped onely, *pura mente*, and with hymnes and praises, and that sacrifices were onely for Dæmons, vid. Porphy. in Euseb. *prap. Evang. Her. Trismeg. in Asclepio. Apuleium de Demonio Socratis*. He therefore who had given his faith to that, *Εἰς Κόρινθους*, One Lord, to the *ἰσχυρὸς δυνάστης*, to the onely Potentate, to the *Εἰς Μωϋσιν*, to the onely Mediator Jesus Christ; must have no communion, have no part in the service of these many Mediators, Lords or Demon-Gods of the Nations; for Christs monarchicall Mediation excludes all other Mediators and Dæmons: not that the wooden Idoll was ought of it selfe, but that the Gentiles supposed there dwelt some Dæmon therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *Dæmon* in the worst sense or directly for a Devill, will be almost confined to the Gospel: where the subject spoken of being men vexed with evill spirits, could admit no other sense or use; and yet S. Luke, the

* See Tertul.
de spectac. c. 13

best languaged of the Evangelists, knowing the word to be *ambiguous*, and therefore, as it were, to distinguish it once for all, doth, the first time he useth it, doe it with an explication: chapter 4. verse 33. *There was*, (saith he) *a man in the Synagogue* ἦν τις ἀνὴρ δαίμονις ἀκαθάρτου, *having the spirit of an uncleane Demon.*

Thus much of the word *Demonium* δαίμονις in Scripture, whereby I hope that it appears, that this place of my Text is not the only place where the word is used according to the notion of the Gentiles, and their Theologists: But you will say, did any of the Fathers, or Ancients expound it thus in this place? if they had done so, the mystery of iniquity could never have taken such footing; which because it was to come according to divine disposition, what wonder if this were hidden from their eyes. Howsoever it may seem that God left not his spirit without a witness; For, as I take it, *Epiphanius* one of the most zealous of the Fathers of his time against *Saints-worship* then peeping, took *ἀδυσκαλίη δαίμονιον* in my text for a doctrine of worshipping of dead men: you may read him in the seventy eighth Herefie towards the conclusion, where, upon occasion of some who made a Goddesse of the blessed Virgin, and offered a cake unto her as the Queen of Heaven, he quotes the place of my text concerning them, saying, *ἐλεγε γὰρ καὶ καὶ ταῦτα τὸ ἀποστόλου τὴν τῶν ὁρίων ἀδυσκαλίαν, περιέχοντες μυστοὺς καὶ ἀδυσκαλίαν δαίμονιον, ἵνα γὰρ, φασὶν, νεκροὺς λατρεύουσιν, οἷς καὶ τὸ ἰσραὴλ ἰσθαδνεῖται*, which in English sounds thus, *that also of the Apostle is fulfilled of these, some shall apostatize from sound doctrine, giving heed to fables and doctrines of Demons, for (saith hee) they shall be worshippers of dead men, as they were worshipped in Israel;* are not these last words for an exposition of *ἀδυσκαλίη, δαίμονιον*? But what (will you say) doth he meane by dead men worshipped in Israel? I suppose he meanes their *Baalam*, who (as is already shewed) were nothing else

else but *Demons*, or deified Ghosts of men deceased: yet he brings in two examples besides; one of the *Sichemites*, in his time, who had a Goddess or *Damoneſſe* under the name of *Jephtha's daughter*; another of the *Egyptians*, who worshipped *Thermutis*, that daughter of *Pharaoh*; which brought up *Moses*. Some, as *Beza*, would have these words of *Epiphanius* to be a part of the text it selfe in some copy which he used. But how is that likely, when no other Father once mentions any such reading: nay it appears moreover, that *Epiphanius* intended to explain the words as he quoteth them, as he doth πνευ by οὐκ ἐστὶν θεοὶ, and πνεύματα πλάις by μὴ θεοὶ and so ἀποστόλων θεοποιήσεαι δαιμονίων by λατρεύετε πνεύματα νεκρῶν. Otherwise wee must say he used a very corrupt copy, or quoted very carelessly. But grant that *Epiphanius* read so, either this reading was true, and so I have enough: because then the Apostle with his *τοῦτοι γὰρ* &c. should expound himselfe by *δαίμονια*, to meane the deifying of the dead: or it was not the originall reading, but added by some other for explication sake: and so it will follow, that those who did it, made no question but that the words there, contained some such thing as worshipping the dead: Therefore take it which way you will, it will follow, that some such matter as wee speake of, was in times past supposed to be in this text and prophesie.

Now I come to the second point, to maintaine and prove, that *praying to Saints glorified, as mediators and agents for us with God* is justly charged with *Idolatry*: for this is the hinge whereupon not the application only of my text, but the interpretation thereof chiefly turneth: for this is that which I told you in the beginning, that my text depended upon the last words of the former chapter and verse: *received into glory*: which were therefore out of their due order, put in the last place, because my text was immediately to bee inferred upon them: the
like

* See also *Apo- cal. cap. 1. ver. 5.* where Christ is named after the seven spirits for the like reason.

like mis-placing, and for the like reason, see *Heb. 12. 23.* * where, in a catalogue or recension of the parts of the Church, *Christ the head*, and the *sprinkling of his blood*, is mentioned in the last place, and after the spirits of just men, because the next verses are continued upon this sprinkling of Christs blood: *Yee are come to the generall assembly, and Church of the first borne, which are written in Heaven, and to God the judge of all, and to the Spirits of just men made perfect, and to Iesus the Mediator of the new Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel:* whereas the right order should have been; first, *God the judge of all.*; Secondly, *Christ the Mediator of the new Covenant*: Thirdly, in the last place, the *spirits of just men made perfect*; agreeable therefore to this dependance of my text I am to shew, that the *Invocation of Saints glorified* implies an *Apostasie from Christ*, and a deniall of his glory and Majesty, whereunto hee is installed by his assumption into Heaven, to sit at the right hand of God: which before I do, I must premise some generall grounds, which are as followeth.

That as God is most one, and without all multiplicity, so must the honour and service which is given unto him have no communicability: *Esa. 42. 8.* *I am the Lord, that is my name, my glory will I not give unto another, nor my prayse to graven Images;* for the one-most God must have an one-most service; Therefore in that action whereof God is the object, nothing must be an object but God; or in the Scripture phrase, thus in those actions which look towards the face of God, nothing may come betweene, whose face such actions may look upon besides him, whether by way of subordination to him, or representation of him; for, *I am the Lord thy God (saith hee) thou shalt have no other Gods before my face.* Secondly, this face of God is not onely the object of his person, but also the place of his presence, where his glory is revealed in

in the heavens, where we shall see him face to face, 1 Cor. 13. 12. Revel. 22. 4. and where the Angels in Heaven behold the face of the Father which is in Heaven, Math. 18. 11. No action therefore directed thitherward, to the face of his revealed presence and glory, may so much as look a squint upon any other object, or behold any other face but the face of God alone, for we must have no other Gods before his face.

I say not, that a man may not turne his face upon the face of any other thing when he turnes his face towards the face of God; for how then should we worship him at all, seeing which way soever we turne us, something will alwayes be before us? but it is not the face of our bodies, or their posture, but the face and posture of the act wee doe, which must not have the face turned upon any thing else, when it is directed at the face of God: namely, that action in which God is faced, must face nothing else but God, where God is the object, whether in regard of his person when we pray unto him, or of his throne of presence when we would approach it or direct our supplication towards it, there nothing is to have any respect of an object, but God alone. So although when we pray unto God, we turne the face of our bodies towards Heaven, the Sunne, the Moon, and Starres, yet do we not worship the host of Heaven therefore, because our action hath no relation to them as to an object, but to God alone; and howsoever they are between God and us in place, yet as an object of our devotion neither they nor any thing in them come any way between us and him: Now for the reason (if you ask it) of this incommunicableness of all actions and services directed to God-ward, you shall have it, because the Lord whose name is jealous, i. a jealous God, jealous not only lest he should not be honoured as God, but jealous lest he should not be honoured as one God; for as by honouring him, we acknowledge him God, so by the incommunicableness of honour we acknowledge him

him *one God*: For this cause, God being to give us a Mediator, by whom we should have access unto his presence, and whom, without his jealousy, we might interpose in our devotions and supplications unto himselfe, or offered at the throne of his Majesty and glory in the Heavens, provided that admirable mystery of communicating to the nature of a man born of a woman, the hypostaticall union of the second Person of the Deity: and him, after he had vanquished death, to exalt to sit at his right hand of glory and power, in the Heavens, there in his owne presence and throne, to receive our requests, and to deale as an Agent between us and him.

Thus at length I am arrived at that port which I all this while made for: viz. to shew that this glory of Christ which is stiled his sitting at the right hand of God, is that incommunicable royalty to which of right belongeth in the presence of God to receive and present our devotions to the divine Majesty, as in that which now followeth, shall appeare. *Sessio ad dextram Dei* is to be installed in Gods throne, or to have a God-like royalty, which is defined in Scripture $\epsilon \mu \alpha \lambda \lambda \sigma \upsilon \nu \alpha \chi \epsilon \rho \sigma \upsilon \iota \nu \epsilon \nu \theta \rho \nu \circ \iota \varsigma$ the Majesty of Christ in Heaven; whence it is said, Heb. 1. $\kappa \alpha \tau \epsilon \delta \iota \omega \kappa \epsilon \iota \sigma \epsilon \delta \iota \omega \kappa \epsilon \iota$ $\epsilon \nu \theta \rho \nu \circ \iota \varsigma \tau \eta \varsigma \delta \epsilon \xi \iota \alpha \varsigma$ he sate downe in the right hand of Majesty on high. Heb. 8. 1. it is called $\delta \epsilon \xi \iota \alpha \tau \eta \varsigma \theta \rho \nu \circ \iota \varsigma$ $\epsilon \nu \theta \rho \nu \circ \iota \varsigma$ the right hand of the Throne of Majesty in the Heavens: it is called also by Christ himselfe, Mark. 14. 62. $\delta \epsilon \xi \iota \alpha \tau \eta \varsigma \delta \upsilon \nu \alpha \mu \epsilon \omega \varsigma$ Luke 22. 69. $\delta \epsilon \xi \iota \alpha \tau \eta \varsigma \delta \upsilon \nu \alpha \mu \epsilon \omega \varsigma \tau \eta \varsigma \theta \epsilon \circ \upsilon$ the right hand of power, and the right hand of the power of God: For as to the right hand belongeth both dignity and strength, so doth this glory of Christ include both a God-like sublimity and a God-like-power; the first $\delta \epsilon \xi \iota \alpha \tau \eta \varsigma \theta \rho \nu \circ \iota \varsigma$ the second $\delta \epsilon \xi \iota \alpha \tau \eta \varsigma \delta \upsilon \nu \alpha \mu \epsilon \omega \varsigma$. The proper place where the Majesticall glory is revealed, is the Heavens, as may appeare almost wheresoever this sitting at the right hand of God is mentioned, Eph. 1. 20. $\sigma \upsilon \nu \tau \omega \iota \varsigma \kappa \omega \nu \alpha \nu \tau \iota \varsigma$ Colof. 3. 1. $\sigma \upsilon \nu \tau \omega \iota \varsigma \delta \epsilon \omega \nu$ Heb.

Heb. 1. ἰεροφάνειαι. Heb. 7. 26. ὁ ἁγίος τοῦ θένος ἡμεῶν. 1 Pet. 3. 22. ἰν' ὧραν, &c. Heaven, heavenly places, high places and the like, being alwayes thereto annexed, and every where appeareth to be a consequent of his ascension into heaven, as we say in our Creed, *he ascended into Heaven, and sitteth at the right hand of God*; and therefore in the words whereon my text depends, is expressed by *assumed* or *taken up into glory*, ἀνελήφθαι εἰς δόξαν. for as God himselfe is stiled *Pater in Caelis*, not because not elsewhere, but because his glory is there revealed: So Christ sits *ad dextram in Caelis*, because there the beames of the Majesty given him by his Father, are revealed; whence it comes that his Kingdome is called the *Kingdome of Heaven*, a Kingdome whose Kings residence and Kingly Throne are both in Heaven: This glorious Throne of Majesty, this sitting at the right hand of the power of the Almighty is a name incommunicable, an exaltation whereof no creature in Heaven or earth is capable, which is that the Apostle means to tell us when he saith, Eph. 1. 21. *Farre above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but in the world to come*: and Phil. 2. 9. 10. *wherefore God also hath highly exalted him, and given him a name which is above every name (that is created name) that at the name of Jesus every knee should bow, both of things in Heaven, and things in earth, and things under the earth.* Revel. 3. 21. *he that overcommeth (saith Christ) I will give him to sit with me in my throne, even as I have overcome, and am set with my Father in his Throne*; here is mention of two thrones, you see, of which, *my throne*; that is, Christs throne, is the condition of a glorified man, in this throne his Saints shall sit with him; but his *Fathers throne* is the power of divine Majesty, wherein none must sit but God, & the God-man Iesus Christ.

These grounds layed, I say, that the honour of being prayed to in Heaven, and before the throne of presence, is a prerogative of *dextra Dei*, and to receive our devotions

there, a flower of *Christ* sitting at the right hand of God, as *S. Paul*, *Rom.* 8. 34. conjoines them, saying, *Who is he that condemneth?* it is *Christ* that died, yea rather that is risen againe, who is at the right hand of God, and Who makes intercession for us: for by right of this his exaltation and Majesty hee comes to bee a Priest after the order of *Melchisedech*, as appeares *Psalme* 110. The Lord sayd unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool: then followes the effect thereof, verse 4. The Lord hath sworn and will not repent, thou art a Priest for ever after the order of *Melchisedech*; and by the same right also he becomes the only and eternall Priest which hath to doe in the most holy place, the heavens: For as the high Priest onely entred the most holy place beyond the vaile in the earthly Tabernacle; so *Christ Jesus* our only high Priest, through his body, as the first Tabernacle, by his owne blood, entred into the second Tabernacle or holy place, not made with hands, as was the figure, but into *Heaven it selfe*, *ἡμεῖς τὸ πρῶτον τὸ εὐαγγέλιον τῷ θεῷ ὡς ἰσχυρὸν* to appeare in the presence of God for us: all this you have in the same words at large, *Heb.* 9. 7. 11. 12. 24. Now in the Tabernacle of this world, as was in the first Tabernacle, we may happily finde many Priests whom to imploy as Agents for us with God: But in the second Tabernacle which is Heaven, there is but one Agent to be employed, but one who hath royall commission to deale betweene God and men, that Angel of the presence, as *Isaiah* calls him, 63. 9. and one only Mediator *Jesus Christ* the Lord of glory, who in this prerogative is above both Saints and Angells: For to which of the Saints and Angells, said God at any time, Sit on my right hand till I make thine enemies thy foot-stool, *Heb.* 1. 9. 13. neither will this demonstration admit that vulgar acception to be of any force, namely that expiatory mediation or meritorious intercession in Heaven should indeed appertaine to *Christ* alone,

alone, but *favourable intercession* to pray for us, not so: and therefore for this, wee may without derogation to Christ sollicite either Saints or Angels; I could say, that this rage is too too narrow and short to cover their nakednesse who lay hold of it, in whose supplication to Saints and to God too in their names nothing is more usuall than the expresse mention of their *merits, blood, and sufferings*, as motives to God to heare them; but we shall not need this answer; for we have demonstrated that as in the Law none but the *high Priest alone* was to doe office in the *holiest place*; so Christ Jesus now is the *only agent* for whatsoever is to be done for us in the *holiest Tabernacle* of heaven: besides, wee read that none but the high Priest alone was to offer Incense, or to incense the most holy place when hee entred into it: But Incense is the Prayers of the Saints, sent thither from this outward Temple of the militant Church, as the Incense of the Law was fetched from without the vaile: This therefore none in heaven but Christ alone must receive from us, to offer for us: and this is that Angel with the *golden Censer. Revel. 8.* who there offers the Incense of the prayers of the Saints there given him to offer upon the *golden Altar* before the *Throne*, alluding expressely to the *golden Altar* before the *Testimony*.

For the fuller understanding, and farther confirmation of what hath been spoken, take this also; that notwithstanding the man *Christ Jesus* in regard of his person, being God as well as Man, was from his first incarnation capable of this *royalty and glory*: not only for the incomparable sufficiency of his person, which, by reason of his twofold nature, is alwayes and in all places present both with God and men, and so at one instant able and ready at every need to present to the one what he should receive from the other: but chiefly and most of all, for that being very God himselfe, his Fathers

jealousie, which could never have brooked the communication of this glory to any other which should not have been the selfe-same with himselfe, was by this condition of his person prevented and secured.

Neverthelesse and notwithstanding, all this capability of his person it was the will of his Father in the dispensation of the mystery of our redemption, not to conferre it upon him, but as purchased and attained by suffering and undergoing that death which no creature in heaven or in earth was able to undergoe but himselfe, being a suffering of a death, whereby death it selfe was overcome and vanquished, to the end that none by death save Jesus Christ alone might be ever thought or deemed capable of the like glory and sublimity; but that it might appeare for ever to be a peculiar right to him.

And this, I think, is not only agreeable to the tenour of the Scripture, but expresse Scripture it selfe, *Heb. 2.9. But we see Jesus who was made a little lower than the Angels by the suffering of death, crowned with glory and honour: for it became him for whom are all things, and by whom are all things, in bringing many sonnes to glory, to make the captaine of their salvation perfect by sufferings. Phil. 2.8. And being found in fashion of a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse: and the ninth verse. Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, Heb. 10. 12. But this man, after he had offered one sacrifice for sinnes, for ever sat down on the right hand of God. Rom. 14. 9. for to this end Christ both died, rose, and revived, that he might be Lord both of the dead and living: See besides, Acts 5. 30, 31. Rom. 8. 34. Ephes. 1. 20. 1. Pet. 1. 11.*

Lastly, for that particular parcell of this glory of Christ (viz.) to be that only name in which we are to ask at the hands of God whatsoever we have to ask, is not this also annexed and ascribed to his triumph over death?

death? John 14. 13. *I go unto my Father, viz. through death, and whatsoever yee ask in my name, that will I doe.* John 16. 16 & 23. *A little while yee shall not see me, and a little while ye shall see me, because I go to my Father, and in that day when I am gone to my Father, yee shall ask me nothing: Verily, verily I say unto you, whatsoever yee shall ask the Father in my name, he will give it you, vers. 24.* Hitherto yee have asked nothing in my name, ask and yee shall receive. Heb. 7. 25. *Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, for such an high Priest became us who is made higher than the Heavens.*

How is it then that some extenuate that kinde of Saint-worship, wherein prayers are not made unto them directly, but God is prayed unto in their names, and for their mediation sake to grant our requests. Is it not a deniall of Christs prerogative, to ascribe unto any other, for any respect of glory or neernesse to God after death or otherwise, that whereof he alone is incoffed by his unimitable Death, triumphant Resurrection, and glorious Ascension? certainly that which he holds by incommunicable title, is it selfe also incommunicable. To conclude therefore with the words of S. Paul. 1. Tim. 5. *There is but one God and one Mediator between God and men the man Christ Jesus: as God is one, so the Mediator is one, for it is a God-like royalty, and therefore can belong but to one: There is but one God in Heaven, without any other gods subordinate unto him; therefore but one Mediator there, without any other Mediators besides him: as for the Angels and blessed Saints, they have indeed a light of glory too, but they are but as lesser lights in that heaven of heavens: And therefore as where the Sunne shines, the lesser stars of heaven, though stars, give not their light to us: so where this glorious Sunne Christ Jesus continually shineth, by his presence, sitting at the right hand of God, there the glory of the Saints*
and

Colof. 2. 19.

and Angels is not sufficient to make them capable of any flower of this divine honour, which is God-like and so appropriate to Christ, by right of his heavenly exaltation in the throne of Majesty; whatsoever Spirit saith otherwise, *καὶ κρατεῖ τὸν κεφαλῆς*, holds not the head, but is a Christ-apostate-spirit which denyes the faith of Christs assumption into glory, and revives the doctrines of Dæmons.

The way being now cleared, I may (I hope) now safely resume my application which I have already given some taste of, that the doctrine of Dæmons comprehends in most expresse manner the whole idolatry of the mystery of iniquity, the deifying, and invocating of Saints and Angels, the bowing downe to Images, the worshipping of Crosses as new idol-columns, the adoring and templing of reliques, the worshipping of any other visible thing upon supposal of any Divinity therein: what copy was ever so like the sample, as all this to the doctrine of Dæmons? and for the Idolatry of the Eucharist or bread-worship, though it may be reduced to Image-worship, as being the adoration of a signe or symbole; yet let it be considered whether for the equality thereof it may not be taken rather for an idolatry of reliques, the body and blood of Christ in the Sacrament being the mysticall reliques which he left us as monuments of his death till he come: whatsoever it bee, I must confesse it hath a straine above the abomination of the Gentiles, who though they supposed some presence of their Dæmons in their Images and reliques, yet were they never so blockish, as to think their Images and reliques to be transubstantiated into Dæmons. But to come to the maine againe, I will confesse for my selfe that I cannot think of this *Dæmon-resemblance* without admiration, nor doe I beleeeve that you will heare without some astonishment, that which I am now to adde farther: That the advancers of Saint-worship in the beginning did not only see it, but even gloried

(sed

(sed gloriatioe non bona) that they had a thing in Christian practice so like the doctrines of Dæmons: we heard before, that *Plato* in his *Repub.* would have the soules of such as died valiantly in the battell to be accounted for Dæmons after death, and their Sepulchers and Coffins to be adored and served as the Sepulchers of Dæmons. *Eusebius lib. 13. Præpar. Evangel.* quoting this place, adds with it, τὰυτὰ δ' ἀρμίζει ἐπὶ τῇ αὐτῇ δογματικῇ τῶν αὐτῶν, ὡς ἐρευνῶντες τὰς ἀληθεῖς ἐνστάσεις ἢ αὖ ἀμαρτίας εἶναι, ἀποκαταστήσειν, these things do besit at (or after) the decease of the favorites of God, whom if thou shalt affirme to be taken for the Champions of true Religion, thou shalt not say amiss, εἶναι καὶ ἐπὶ ταῖς θήκαις αὐτῶν ἵδεν αὐτῶν παύσας καὶ ταῖς εὐχαῖς παρακαλεῖσθαι, πρὸς τὴν ταῖς μακαρίας αὐτῶν ψυχὰς, Whence is it our custome to go unto their tombs, and to make our prayers at them, and to honour their blessed soules.

The purpose of *Eusebius* was here to shew, as a preparation to draw men to Christianity, how well the present use of Christians in honouring the memories of their Martyrs, by keeping their assemblies at their Sepulchers, did agree with that of the Gentiles (so much by *Plato* commended) in honouring their champions and worthies for Dæmons after death: But alas, in the age next after, it proved too too like it indeed: For these carings which the Christians had borrowed or stolen from the Gentiles at their coming out of *Ægypt*, presently became a golden calfe, as soone as the woman the Church came into the wilderness, yea and *Aaron* the Priest had a foule part in it too.

Read the eighth book of *Theodoret de curandis Græcorum affectionibus*, whose title is *de Martyribus*, or in the meane time, take these few passages thereof: Thus hee speaks having quoted that passage of *Hesiod* for Dæmons, commended by *Plato*; Quod si Poeta Hesiodus auxiliares custodesque mortalium eos vocat qui sancte olim beneque vixerunt, eamque hujus Poeta sententiam Philosophorum optimus

optimus Plato adeo confirmavit, ut eorum hominum Sepulchra colenda esse atque adoranda censuerit; Quid ita queso, boni viri (i. e.) Græci, quæ ipsi facimus, accusatis de nos etenim pari modo (N. B.) eos qui illustri pietate vixerunt, præque ea jugulati ac caesi sunt, & auxiliares & medicos nominamus; at non Demones tamen; absit a nobis absit hæc furor: sed amicos Dei, fidelesque servos dicimus fuisse — Ibid. posse sanctorum animas, vel cum extra hoc corpus fuerint hominum curare negotia, Plato etiam in legum libro affirmat, verba Platonis citantur —

Cum itaque Philosophus credendum esse rumoribus censeat (id est sermonibus qui vulgo habentur de illa animarum defunctorum cura circa homines) vos tamen nobis non solum fidei nihil habetis, clamantemque eventorum vocem audire non vultis, &c. Ibid. Martyrum templa conspicua —

Quique homines prospera valetudine sunt, conservari eam sibi a martyribus petunt: Qui vero agritudinem aliquam patiuntur, sanitatem exposcunt, — Insuper & steriles &c. — Item qui peregrè proficiscuntur &c. — non qui se ad Deos accedere arbitrentur, sed qui orent Dei martyres tanquam divinos homines, intercessoresque sibi eos apud Deum advocent & precentur —

Pie vero & fideliter precatos ea maximè consequi que desiderant, testantur illa qua votorum rei dona persolvunt, manifesta nimirum sanitatis adepti indicia.

Nam alii oculorum, alii manuum simulachra suspendunt, ex argento auroque confecta, — paulo post — Quid, quod eorum qui passim Diis ferebantur memoriam e mente hominum martyres abolaverint. — Suos mortuos Dominus Deus noster in templa, pro Diis vestris (i. e.) Demonibus induxit, ac illos quidem cassos gloria vanosque reddidit, suis autem martyribus honorem illorum dedit.

Pro Pandiis enim Dianisque & Dionysiiis (i. e.) Jovis, Liberique Patris solennitatibus; Petro, Paulo, & Thoma, Sergio, aliisque sanctis martyribus solennitates epula populari peraguntur: Cum itaque tantam utilitatem ex honore martyribus;

tyribus collato provenire, homines videatis, fugite (quasi) errorem Damonum, praevisque ductu martyrum, facibusque utentes, viam capeſſite qua ad Deum perducis, &c. Now judge whether hitherto *Idolatry* hath been fitly applied or not: I will go on.

Having therefore by so many arguments made apparant (I hope) what I endeavoured to prove: I desire we may observe, among so many corruptions, both now and heretofore over-whelming the Church of Christ what it is wherein the Holy Ghost placeth the essence, and counteth as the very soule of the great Apostasie under the man of sinne, and would have us to make the pole-starre of our discovery thereof.

Not every error, not every heresie, how fowle soever; but *Idolatry*, and Spirituall fornication: as for other heresies, though accompanying this, yet are they but accidentall, and not of the essence of the great Apostasie which was to come.

Even as whores are seldome without other great faults, which yet are no part of whoredome: so hath the spirituall whore many other heresies, but her whoredome is only Idolatry and the doctrine of *Demons*.

Neither is heresie of it self no, though, damnable heresie, a character whereby the great Apostasie can bee knowne from other sects and blasphemies:

Fowle heresies were in the first ages of the Church, yet Antichrist and his time were neither of them yet come; when his time approached neerer, the Arrians, Macedonians, Nestorians, Eutychians, were abominable heretiques.

And the Arrians possessed for a time the face of the visible Church; yet was not theirs the solempne Apostasie looked for.

But Idolatry or spirituall whoredome, which in that storme the Devill was a working, this is the only character and note whereby the Apostasie under the man

1 Thes. 1. 9.
Conversion
to Christianity
is described
as turning.

turning from
Idols to serve
the true & li-
ving God, &
to wait for his
Sonne Iesus
Christ, there-
fore Apostasie
is a return to
Idols from the
living & true
God and his
Sonne Iesus
Christ.

of sinne is discovered and distinguished from all other blasphemies, sects, and heresies of what age or time soever. Which that I may not seem to ground only upon the exposition of my text, which whatsoever the probability thereof be, may yet be thought alone too weak to support the weight of so maine a conclusion: I desire you to take these arguments for a full confirmation thereof; some of them have already been intimated, but now all are mustered up together,

First, that *Babylon* is entitled in the Revelation of S. John, not the *Liar of Babylon*, nor the *Tyrant of Babylon*, nor the *Heretique of Babylon*, nor the *Murdress of Babylon*, but the *whore of Babylon*, yea that *Great Whore* and the *Mother of fornications*, and abominations of the earth: Doth not God (think we) give the name as he accounts the nature? or is there any one will deny that this *Babylon* is that mystery of iniquity which our Apostle so calleth as being in opposition to the great ^{μυστήριον} ^{Εὐαγγελίου} *mystery* ^{αληθινῆς λατρείας} ^{καὶ θρησκείας} *mystery* of *Babylon* in her forehead would help to reclaim him: And what *Whore* is that with whom the *Kings and Nations and Kingdomes of the earth* commit fornication? can it be any other but a *spirituall Whore*? Without question therefore S. John means no other thing here than what he foretold in the eleventh chapter, That the *Second and outmost court of the Temple* (which is the second state of the Christian Church) together with the *holy City*, should be trodden down, and overtrampled by the *Gentiles forty two moneths*; that is, overwhelmed with the Idolatry of the Gentiles, which is, ^{διδομεναι δυνάμειν} as long as power shall be given to the Beast to make warre with the Saints, as long as the witnesses must weare sack-cloth, and the woman which escaped the fury of the Ethniall Dragon, be fed in the wilderness.

Secondly, S. Paul tels us, that the great Apostasie should

should enter by strong delusions, by signes and lying wonders; consider then what corruptions of the Christian faith were thus ushered in to begin with the beginning and first corruption of that kinde; Invocation of Saints, with the adoration of their shrines and reliques; how were these advanced in the Church was it not by miraculous cures of the sick healing of the lame, restoring of the blinde; yea raising of the dead (as seemed) sometimes by the only touch and aire, sometimes of the shrines and reliques of soules deceased? was it not still confirmed by strange apparitions, and other meanes wonderfull to heare? for discovery of bones and reliques unknowne and forgotteu, yea of men whose names they never heard of before. And which I shall shew better hereafter: no such experience for thirty yeares together observed in the Church, untill the totall and fixed time began to enter. The worshipping of Images, the second, for time, of the Churches fornications; was not this also allowed and at length fully ratified by like signes and miracles shewed upon those who approached them in their devotions? Read the legend; and see what store there is of strong delusions and lying wonders. That which for time came in last, but deserves a place among the formost, I meane the Idolatry of the Masse, and adoration of the breaden god; search and see if it be not also thus attended.

If all this be true, then would I know what doctrine of theirs besides was installed with these solemnities; there is but one only left for exception, and it is Purgatory; but what if all the delusions of Purgatory, with all the apparitions of Purgatorian Ghosts, were but an indirect device of Satan ayming partly to advance the Masse into an Idoll by the miraculous efficacy (forsooth as the Ghosts report) of the oblation thereof for them; partly to install the Sonne of perdition (a Dæmon I yet speak not of, and yet a Dæmon) *to sit as God in the*

*Apocal. 1. 18.

Temple and Throne of Christ, with the keyes of * Hades and death, to deliver them? what stronger presumption can there be of this than the event; and that the errour of Purgatory had so long been working before the Devill seemed to know how to make this use of it, which at length he spied out and plied lustily with signes and wonders. If all this be true, then it follows still that it is spirituall fornication which the Holy Ghost in Scripture intendeth, and the event hath marked out for the soule of Antichristian abomination and impiety; But of the matter of miracles and lying wonders more in the second part of my text, which is the proper place thereof.

Thirdly and lastly, the great Apostasie is 'a thing proper to the *συνταγματισμοις* the latter times: which I will shew (when I come at it,) to be the last times of the fourth kingdome of Daniel, *Dani. 7. 25. & alibi*, but amongst all other corruptions, only the spirituall fornication of the Church and spouse of Christ will be found proper to these times.

But you will say, if Idolatry and Spirituall fornication be the matter, why should not this rather be laid upon Painims, and Turks, and Saracens, who acknowledge not Christ, rather than upon Christians who doe?

I answer, S. John and S. Paul prophesied of things to come, not of that which was in being when they prophesied. But Ethnicall and Painim Idolatry at that time overwhelmed the whole earth yea and persecuted and made warre with the Saints, and no time hath yet been when this Idolatry was not to be found. It must needs be then some other whoredome (for whoredom it was to be) which was prophesied of to come.

Again, neither Saracen nor Turk (the greatest un-

In Saracen.

Frid. Sylburg.

Citante Martinio. p. 1903. Lex, οι Σαρρακενοι μιχρη το Η'ρμανδου το βασιλεως χρονι ειδηλοησεν οσην αυτους το Ε'ρωφωρ αστρι ην το Αφροδιου ην δε ην χαβαρ τη Ιαυ'ου Ιουσεμωζου γλατην, ολοι δε η ληξας αυ'τη τον μεγαλον.

christian

Christian States since Christ) neither of these, I say, can be Antichrist we speak of, nor their blasphemy that mystery of iniquity foretold by the Apostles and Prophets.

For there are two unquestionable characters of that mystery, which will neither of them, without doubt not both of them, agree to Turk or Saracen: *videlicet*, first, that it should sit in the Great City, which in S. Johns time reigned over the Nations of the earth. Secondly, that it should be an Apostasie from the Christian faith once embraced: But the Turk, whatsoever he be, is no Apostate, being of a Nation which never was Christian: nor was the seat of the Saracen Empire, whilst it stood, either in the old or new Rome, or neer unto either; for I would seem to yeeld for this time, that new Rome or Constantinople would serve the turne, though I am farre enough from beleeving it. Nor will I alleadge, that Mahomet himselfe and his Nation were both Painims when they began their blasphemies; for you would tell me, that Sergius the Monk taught him to make the Alchoran: nor will I question now, whether the Christian or Mahometan be the greater Idolater, though the doubt might soon be resolved, seeing it is well known the Mahometans worshipec no Images. But I have alleaged nothing save what is without exception, that both these characters I spak of cannot be applyed either to Turk or Saracen, though I beleeve that neither can be. When I spake of Painims and Mahometans, I would have you remember, that there were some blasphemous sects in the first ages of the Church, which are no more to be accounted of as Christians than Mahometans and Painims are: nay Mahometanism is neerer Christianity than many of them were: for amongst whom the Christians Deity is not worshipped and received, those, though they spring up in imitation of Christianity, I account but new Painim blasphemies and not Christian heresies: such were the

Mahomet in Alcorano inducit Deum ad se ita loquentem: Pauper fui & distavi te, Idolis serviisti & vocavi te: Interpres Ave in Praefatione sub finem.

Mahomet was a Paynim neither circumcised as the other Arabians were, nor baptized, till he begun his false prophely: when Abdalla the Jew did the one unto him, and Sergius the Monk conferred the other, vid. Pnychas Pilgr.

*Tertul. calls
these Here-
ticks, *Asterius*
divinitatis
Hæretici.

the * Cerinthians, Marcionites, Saturnians, Valentinians, and Manichees, &c. which neither professed the same Deity, nor acknowledged that divine word which we Christians do; whereas yet the Mahumetans worship the same God with Jewes and Christians, God the Creator of Heaven and Earth, and God the Father of *Abraham, Isaac, and Jacob*, howsoever they conceive otherwise of his nature and properties than Christians do: But this by the way (lest it may put a rub in our discourse) of spirituall fornication.

But you will still alledge in her behalfe, who seemes all this while to be charged, that *Antichrist*, and the *man of sinne* in Scripture, is set forth as the most hatefull and execrable thing that can be in the eyes of God Almighty. But how can such a thing be said, and comparatively to be where the true God, with Christ his son, God and man, are in any sort acknowledged and worshipped.

Lord! that the whole straine of Scripture, in the Prophets especially, and the example of the *Church of Israel*, should not cure this web, and take this filme from the eyes of men! Doth not the Lord say of Israel, that he had chosen them to be a speciall people to himselfe, above all people that are upon the face of the earth, *Deut. 7. 6.* You only have I knowne (saith hee) of all the families of the earth, *Amos 3. 2.* And is not Christ the Lord of Christians? and is not the Church his Sponse? *כי קדשתי אותה ליצא לי*, saith Saint Paul, *Ephes. 5.* This is a great mystery. No marvell then where this mystery is not considered, if the mystery of iniquity, be not understood. Alas poor Church of Israel, thy case it seemes should have been a very hard one! for what Nation in the world ever suffered so much rebukes, so many plagues, so much wrath, as thou hast done? yet couldst thou say for thy selfe, thou never forsakedst the true God altogether, but wast still called by his name; onely thou wouldst faine worship him in Calves and Images, as other Nations thy neighbours

neighbours did their Gods ; thou wouldest needs follow the fashion, and this was thine error ; thou never meantst to cast off thy *Jehovah* altogether, but still wouldest have him to be thy God, and thy selfe to be his people; yet thou tookest this liberty, to have other gods besides the Lord thy God, viz. thy *Baalims* and *Demon* gods of other Nations about thee, and yet hopedst *Jehovah* the God of heaven, thy onely Sovereigne God, would not be offended thereat, since thou retainedst him in chiefe place and honour with thee still.

Why was thy God then so unkind and cruell unto thee, to call thee *Whore*, and *Prostitute Whore*, so often? All his Prophets continually baiting thee with that so foul and odious a name of *abominable Harlot* ? Why did hee scatter thee, and cart thee even naked among the Nations, afore his Jealousie would be satisfied? for it seemes he is far more indulgent to his *second wife* the Church of the Gentiles, for shee worships her God in images and Crucifixes, yea calls a piece of bread her Lord and her god, and yet saith, he is no whit jealous of her, but well pleased. She, though espoused to Christ Jesus the Son of the living God, as the sole Intercessor and Mediator in the presence of God his Father, yet thinks she may fall downe to Saints and Angels, yea to as many Images of them as ever the Jewes had of their *Baalims*, or the Gentiles of their *Demons*.

And yet forsooth because she makes her Lord the chiefeest still in the honour of her affections, and uses the rest to her lovers no farther than she may still yeeld the first and chiefe place to him, she verily supposes he is no whit offended with her; whereas Israel should have been called *Whore* a thousand times over for as little as this; yea and like enough to have beene carted too, and her nose slit, *Ezek.* 23. 25. long before this time.

Nay but she wipes her mouth, and asketh why her Lord should be angry, for she calls him still her Lord,

H

and

and acknowledges and professeth him still to be her Husband. If he hath a mind to be angry with any let him goe to the Turks, Tartars, and other Mahumetans, or to the Painims, who will not acknowledge him at all to be there Lord God, though he hath offered himselfe; and perhaps wooed some of them, but they would none of him, but married themselves to other husbands: here if he will be jealous, is matter for his jealousy.

*Biero. in ca. 43
Ex. 4. Ego hoc
arbitror, quod
non polluat
nomen Domi-
ni, nisi ille qui
Iesus est no-
mini ejus cre-
dere: & quo.
modo tollit
membra Chri-
sti, & facit
membra merc-
tricis, qui pri-
us Christo cre-
didit; sic ille
polluit nomen
Domini, qui
prius nominis
eius fidem sus-
ceperit.*

But thou *Christ-apostaticall Strumpet*, knowest thou not the first commandement of thy Christian Decalogue to be, *Thou shalt have none other Gods (nor Christs) but me.* What dost thou with so many *Christlings*? knowest thou not that an husband is more grieved and dishonoured by his wifes adultery, than if any other woman whatsoever, yea suppose his kinswomen and daughters, should play the harlots.

What are Turks and Tartars, and any other unbelieving Nation under heaven, unto thy Lord and Saviour? are they not all as strangers to him, and he to them? But as for thee, he had chosen thee out of many nations to espouse thee to himselfe; so that thou mayest say with Israel, *Isay 63. 19 We are thine, but as for them, thou never barest rule over them, they were not called by thy name: but to thee, to use the words of Ezek. c. 16. he swore an oath, and entred into a covenant with thee, and thou becamest his, and wert called and wilt still be called by his name: Thee he washed with water; yea, thoroughly washed thee from the pollution of thy birth, and anointed thee with oyle. Thou wast decked with gold and silver, and thy raiment was of fine linnen, and silke, and broidered worke, thou didest eate fine flower, and honey, and oyle, and wast exceeding beautifull, and didest prosper into a kingdome. And thy renowne went forth among the heathen for thy beauty; for it was perfect through the comeliness which the Lord thy God had put upon thee. But thou didest trust in thine owne beauty, and playedst the harlot because of thy renowne,*

and

and pourest out thy fornications upon every one that passed by. And of thy garments thou didest take, and deckedst thy high places with divers colours, and playedst the harlot thereupon. Thou hast also taken thy faire jewels of thy Lords gold, and of thy Lords silver, which he had given thee, and madeest to thy selfe images of men, and didst commit whoredome with them. And tookest thy broydered garments and coveredest them. and thou hast set the Lords oyle and his incense before them. Judge now betweene the Lord and his people ye that have wives, and give sentence ye husbands whether of the two in question hath most dishonoured our Lord and Saviour, which of the two is most like to fret him, and kindle the coales of fury and jealousie: those who never yet were in covenant with him, nor yet are called by his name: or whether his Spouse, his darling, his beloved one, to whom he was betrothed and married? Judge according to the manner of wedlock, and the notorious president of Israel: he that is the father (we say) is best able to understand the love of a father, and therefore Gods loue to his children for the like reason; he that is an husband is sensible of the jealousie of an husband, and so of the case of Christ with his unfaithfull and treacherous Spouse the Christian Jezabel.

The decision and sume of all this, is this, That the whoredome of the Church of God is a spirituall adultery; and therefore betweene the Idolatry of Christians, and that of Infidels, and of Painims, is as much difference in Gods esteeme, as is betweene adultery and simple fornication. The one, as equall to murther, was in the law punished with death; the other, with a much lighter punishment: whence in Ezekiel (in whose words I have bene so long) cap. 16. ver. 38. God saith to Jernsalem for their Idolatry, that he would judge her as women that breake wedlock and shed blood are judged: he would give her blood in fury and jealousie. And this was the resolu-

tion of God himselfe against Israel, *Amos 3. 12.* *Fear the word that the Lord hath spoken against you, O children of Israel, saying, You onely have I known of all the families of the earth, therefore will I punish you for all your iniquities.* And the same will be the judgment of the *Christian Jezebel* (howsoever Painims and Infidels speed) when *Great Babylon* shall come in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath. Thus I would have well considered and weighed by those whom the *Mahumetan* blasphemy hath so dazeled, that they can hardly beleewe that so hated and execrable a name of *Babylon* should belong unto any other, unlesse there be yet come some other like barbarous Tyrant and Seducer after them: the cause of which error is, That men have fancied another manner of *Antichrist* than the Holy Ghost meant of, and placed their eyes farre wide of the ground of Gods hatred, and of the nature of that mystrie of abomination. But Israels Apostasie, Gods lealousie, and their unparalleld punishment therefore, such as no Nation in the world, how Idolatrous soever, endured besides themselves, are in this case the onely Polestarre to direct us.

But even this mistake, which is and hath been of the mystery of iniquity, is it selfe a kind of mystery, or not without one; for *Antichrist* is a *Counter-Christ*, and therefore his coming to be a *Counter-resemblance* of the coming of Christ.

Christ was both to come, and accordingly looked for in the last times (that is) in the time of the fourth kingdome of *Daniel*; so *Antichrist* and his mystery of impiety was to be, in the last times of these last times, that is (as I shall better shew hereafter) in the last times, or last Scene (as I may so speake) of the fourth kingdome of *Daniel*. When Christ came, the Scepter was to depart from *Judah*, and that *Commonweale* to be dissolved: so when *Antichrist* was come, the *Roman Empire*

Empire was to fall, and he that hindered, was to be taken out of the way, 2. Thes. 2.8. The Jewes expected Christ to come when he did come, and yet knew him not when he was come, because they had fancied the manner and quality of his coming like some temporall Monarch, with armed power to subdue the earth before him: So the Christians, Gods second Israel, looked the coming of Antichrist should be at that time when he came indeed, and yet they knew him not when he was come, because they had fancied his coming as of some barbarous Tyrant, who should with armed power not onely persecute and destroy the Church of Christ, but almost the world, that is, they looked for such an Antichrist as the Jewes looked for a Christ.

Wherefore as Christ came unto his own, and his own received him not; so Antichrist came upon those who were not his owne, and yet they eschewed him not: but yet as some Jewes, though few, knew Christ when he came, and received him; so did some Christians, though but few, keep themselves from the pollution of Antichrist. Lastly, as the Jewes ere long shall acknowledge, and run unto him, whom they pierced as not knowing him; so hath the Christian Church, for a great part, discovered that Son of perdition, whom a long time they had ignorantly worshipped, because they knew him nor. *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his wayes past finding out!* But for our part, seeing our case is so like unto that of the Jewes, let their lamentable and wofull errour, in mistaking their Messiah by wrongly fancying him, be a warning and a caveat unto us, that we likewise upon like conceits and prejudice mistake and misdeeme not the *Man of sinne*.

TINEE Some.

Now I come unto the *second point* expressed in this description the *great Apostasie*, viz. the Persons Revolters. They shall *not* be all, but *times, some times* ἀποστασία, some shall Apostatize: *some* that is not as we in our Eoglifh doe often use it, a few; but *some*, that is, *not all, yet some*, that is, so many as that the whole visible Church should be said thereof to be Apostatized; so many as should like a cloud overspread the face of the Christian firmament, in such sort, as the starres and lights therein should not easily be decerned. For the *great defection* so much prophesied of, was to be a *solmne* and *generall* one; such an one, as wherein the *chiefeft* of the Churches, *honoured as a mother in Israel*, should become a *Babylonish whore*, a mother of *bralots*, and of the *abomination of the earth*, Rev. 17. such an one as whereby the *outmost court of the Temple of God* should not onely be *prophaned*, but *trodden down by Gentilisme*, Rev. 11. such an one as the world is said to *wander after the beast and to worship him*; and such a one as should not onely make *war with the Saints*, but *overcome them*, Rev. 13. Otherwise, if our Apostle here, and Saint Iohn there, should meane no more than the errors of some particular ones, and there revolt from the faith of the Church they should make either no prophesie at all, or at the best, but a needlesse one.

For who knowes *not*, that in Saint Pauls, Saint Iohns, and the Apostles owne times, were many Heresies and Hereticks grown up as weeds in the wheat field of Christ; but as yet the wheat overtopped them. and the visible body of the Church disclaimed them. If these had beene the worst the Church should looke for, the Apostles should seeme to prophesie of things present, and not, as they doe of things to come, yea and more than this,

this, they should foretell of a thing as proper and peculiar to the last times, which was no novelty in their owne times.

We must take notice therefore that the Apostasie and corruption of faith so much prophesied of, was another maner of one, than that which was so frequent in those first times; such a kind of one as should not be disclaimed by the visible body of the Church, but should surprise, eclipse, and ouercloud the beautifull face thereof: which maner of defection never had beene before, nor should there be the like after it.

Now that the word *some* is used in Scripture to imply no small number, but onley serves to intimate an exception of some particulars, though there were but two or three to be excepted, I will make manifest by a few examples, lest our English use might deceive us.

First, *Iohn 6. 60. Many of the Disciples* (saith the Text) *(when they heard this, said This is an hard saying: and verse 66. Many of his Disciples from that time went back and walked no more with him; neverthelesse concerning these many Christ himselfe saith vers. 64. eisiv* *of them, but there are some of you which beleieve not:* here we see that *some* is a great many: So *Rom. 11. S. Paul* there saith of the resurrection of the Jewes, *some of the branches are broken off;* now what a *some* this was, appears in the same Chapter, when he saith, *God hath included them all in unbeliefe, that he might have mercy upon all:* but to search no further, *1 Cor. 10. will store us with examples as verse 7. neither be yee Idolotrans,* *as some of them were,* this was a great *some*, for *Moses* saith of it, *Exod. 32. 3. And all the people brake off there golden earerings and brought them to Aaron: in uerse 8. Neither let us commit fornicacion as some of them,* which were so many, *Numb. 25. 4. that the Lord said to Moses, Take all the heads of the people, and hang them up before the Lord that the fierce anger of the Lord may be*

be turned away from Israel: and verse 3. it is said in general. And Israel-joynd himselfe to Baal-Peor: againe in the same Epistle verse 9. it is said, Neither let us tempt Christ, as some of them also tempted and were destroyed of Serpents: and verse 10. Neither murmur as some of them also murmured; this some was a great some indeed, even all the people, save Moses, Joshua, and Caleb: whereof is said Numb. 14. 1. And all the Congregation lifted up their voyce and wept: and verse 2. And all the Congregation murmured against Moses and Aaron, and the whole Congregation said unto them, would God that wee had died, &c. wherefore they were as largely punished, all of them dying in the wilderness, Joshua and Caleb excepted. These places of many will suffice, to shew that the word (*some*) in my text, intends not to extenuate the number of Apostates, as implying they should be but few, but only shews they should not be all, for where the Apostates are but *trivis some*, there *some* also are not Apostates, but exempted from the common defection, wherewith the rest were miserably overwhelmed. The observation therefore which this affords us, is, that the true Church of Christ was never wholly extinguished, nor the light of his Gospell ever quite put out, no, not in the greatest darknesse that ever was to overhelme it. By the true Church of Christ I understand that holy society and company of beleevvers, which as they accord and are joynd together in one common faith of all divine truths needfull to salvation, so are they also free from the fellowshipp of such erroneous abominations of mortall errours as destroy and overturne it. This is that society, whereof by the grace of Almighty God, we glory to be the members; this that society, which in the primitive times grew and flourished: this that society, which (when the times foretold of the Churches eclipse came, and the great Apostasie had over-spread the face thereof) was indeed much impaired, indangered, and obscured, but never

never was totally extinguished, but continued even under the jurisdiction of the *man of sinne*, yea in *Babylon* it selfe where he had his throne? for doth not Christ at length say? *Apoc. 18. 4. Come out of her my people*; how could they come out thence unlesse they had beene there? or how should Antichrist sit in the Temple of God, 2. *Thes. 2. 9. unlesse Gods Temple were even there* where Antichrist sate? as a few living embers in a heape of dying ashes: as a little wheat in a field overgrowne with weeds: as the lights of the heaven in a firmament overcast with clouds: as a little pure gold in a great masse of drosse and mixed metal: such was the faithfull company of Christ in the Apostate body of Christendome, the *Virgin Church* in the midst of *Babylon*.

* *Apoc. 14. 4.*

But will our adversaries say, this is not sufficient to make you the true Church of Christ, because some of you have alwayes beene; but you must prove also that you have allwayes visible beene; for the true Catholick Church must not only never have been interrupted or extinguished, but it must have beene a society visible knowne unto the world, and not as embers of the ashes, but as a burning and shining flame.

But this objection deserves no answering: because our adversaries, howsoever they would dissemble it, doe but play upon the present advantage which they think their owne Church hath in this point above ours: otherwise, when they forget the contention they have with us, and are in a calmer mood, they can bee pleased to deliver other doctrine, which (if they would be ingenuous so much as to remember it) we needed not such a stirre about the point of the Churches visibility; for the difference betweene them and us hearabout, is not so great as they would make it seeme: They themselves and the Fathers also teach, that when Antichrist commeth, the visibility of the Church shall be eclipsed: nay, they affirme more than we usually in that require; for then they

say the use of the Sacraments shall cease, no Eucharist, no Masse, no publick Assemblies, yea all Ecclesiasticall jurisdiction shall be extinguished; but here lies all the difference, they hold the glorious visibility of the true Church to have continued from the beginning unto this present, and the overshadowing of the light, and eclipse of the glory thereof under *Antichrist* to be yet to come; we on the contrary maintaine, the clouding of the Churches visibility under the man of sinne to have beene already, and some part of the visible splendor thereof to be yet to come: both agreeing in this, that in the fatall Apostasie the Churches visibility and glory should cease; but we say that the time hath been already, they say that it is yet to come; we say, that time of darknesse was to continue many ages, they say, when it comes it shall last but three single yeares, and a halfe. Seeing therefore the whole controversie lies in the point of time, whether the Churches fatall Apostasie be already past or yet to come, it would be much the shorter and quicker course both for them and us to decide this controversie, to examine the condition and quality of both Religions by the holy Scripture, where we have also, as Saint Peter speaks, *a most sure word of prophesie, wherunto we shall do well if wee take heed, as to a light shining in a dark place.*

Now though this answer be sufficient enough for the objection of our Adversaries, yet for the better understanding and clearer insight into the matter questioned, we will further consider whether and in what manner or measure our Church may be said to have been visible, during the prevailing Apostasie, and in what respects againe it was not visible, and in both agreeable unto the state of the true Church under the frequent Apostasies of the Church of Israel.

First therefore we must know that by a *visible Christian society* in this question is meant a *society* or *company* of *Christian* beleevers joyned together in one externall fellowship,

fellowship, and communion of the same publike profession, and rule of faith, use of Sacraments, and Ecclesiasticall jurisdiction: for these make the outward forme, and as it were the shape of a Church, whereby this society is discernable from other societies of men: so that a society by this outside severed and distinguished from other societies is a society visiblee and conspicuous to other societies of men. The question therefore is; whether that holy society of beleivers before mentioned, who accorded together in one common faith with us of all divine truths needfull to salvation, and kept themselves free from such enormous abominations and mortall errours which we now disclaim, as utterly annihilating that common faith: whether such a society as this has been in all ages, joyned and distinguished by such a common outside from other companies, either of men in generall, or Christians in speciall? or in shorter and perhaps plainer terms thus: whether the society of men of our Christian beleefe hath beene in all ages for the outside a distinct Ecclesiasticall corporation from other societies of men?

My answer is, That for the first ages it was so not only thus visible, but easily discernable from all other societies of men, whatsoever: but afterward when the great Apostasie we speak of surprized and deformed the bountifull Spouse of Christ, then was not that Virgin company of Saints, our Mother, a distinct externall society from the rest of Christendome, but a part, yet and the only sound part of that externall and visible body whereof our adversaries boast their predecessors to have been members: for howsoever this our Virgin-mother, for the internall and invisible communion of her sincere and unstained faith, were a distinct and severed company from the rest with whom she lived, yet, for the common principles of the Christian faith still acknowledged in that corrupt body of Christendome, she retained communion

with them; and for the most part of that time of darknesse continued an externall part of the same visible body with the rest in grosse call'd Christians, as being begotten by the same Sacrament of Baptisme (as the Israelites in like case of Circumcision) taught in sowe part by the same word, and Pastours still continued amongst them, and submitting to the same jurisdiction and government, so farre as these or any of these had yet some soundnesse remaining in them; but for the rest which was not compatible with her sincere and unstained faith, and which annihilated in those it surpris'd, even those common grounds of Christianity otherwise outwardly professed, she with her children either wisely avoided all communion with it, or if they could not, then patiently suffered for there conscience sake under the hands of Tyrants, called Christians, untill, that Tyranny growing insupportable, and that mortall contagion unavoidable, it pleased God, lest we might have been as *Sodome* and *Gemmorrah*, to begin to call us thence at the time appointed, unto a greater liberty, as we see this day. As therefore when a little gold is mixed with a great quantity of base and counterfeit metall, so that of both is made but one masse or lump each metall we know still retaines its nature diverse from the other, and yet outwardly and visibly is not, to be discerned the one from the other, but both are seene together as they are outwardly one. but cannot be distinguished by the eye, as they are diversed and severall: the gold is visible as it is one masse, and under the same outside and figure with the rest, yet it is truly invisible as it is diverse from the rest: But when the Refiner comes and severs them, then will each metall appeare in his owne colours, and put on his own outside, and so become visible apart from the rest. Such is the cause here. and such was the state and condition of the Church in the prevailing and great Apostasie, the purer metall of the Christian visible body outwardly was not discernable from the base and

and counterfeit, while one outside covered them, and so much the rather, because the Apostate part in a great proportion exceeding the sound, made it imperceptible; but when the time of refining came, then was our Church not first founded in the true faith (God forbid) but a part of the Christian body newly refined from such corruptions as time had gathered, even as gold refined begins not then first to be gold, though it begin but then to be refined gold.

Whatsoever we have hitherto spoken of the state of the true believers under the Apostasie of Antichrist, is the same which befell the true Israelites in the Apostasie of Israel. And doth not Saint Peter intimate that the Apostasie which should betide Christians should be like to that which we read to have befallen Israel, 2 Pet. 2. 1. *There were (saith he) false Prophets also among the people (i. e. Israelites) even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* If the Apostasie of Christians were to be of the same stamp with that of Israel, and the Heresie brought into Christendome by the false Doctors of *Babylon*, like unto those wherewith the false Prophets of Israel infected and poisoned the ancient people of God, surely we cannot finde a better patterne whereby to know what was the estate and condition of the unstained Christian believers under that Apostasie of the man of sinne, than that which was of the true Israelites under the Apostasie of Israel: for the right understanding whereof we must alwayes remember, That the Israelitish Church did at no time altogether renounce the true and living God, not in their worst times, but in their owne conceit and profession acknowledged him still, and were cald his people, and he their God, though they worshipped others beside him: so Christians in their Apostasie neither did, nor were to make an absolute Apostasie from God the Father, and Christ their Redeemer, but in an

outward profession still to acknowledge him, and to be cald Christians, though by their Idolatry and spirituall whoredomes they *denied the Lord that bought them* (i. e.) whom they protest to be their Redeemer; just as Israel for the like is said to have forsaken the Lord their God that brought them out of the Land of Egypt: here therefore the case of both is alike, let us also see the rest. You ask, where was the true Church we speak of in Antichrists time? I ask likewise, where was the company of true worshippers in *Ahabs* time? was it not so covered and scattered under the Apostate Israelites, that *Elias* himselfe, who was one of it, could scarce finde it? *I am very jealous* (saith he) *for the Lord God of hosts, because the children of Israel have forsaken thy Covenant, throwne downe thy Altars, and slaine thy Prophets with the sword, and I even I alone am left, and they seek my life to take it away,* 1 Kings 19. 14. yet the Lord tells him verse 18. *I have yet left me 7000. in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him:* yet I trow these 7000. were not outwardly severed from the rest of Israel, but remained still externall members of the same visible body with them. But you will except, that the true and unstained Church in Judah was still visible and apparent: I ask you then where was the company of the true worshippers of Jehovah in *Manasses* time, the worst time of all others? when the teine Tribes were carried captive, and but Judah and Benjamin only left, and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all manner of Idols and Idolatries, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel, when in the Temple it selfe, the only place where the true God was to be worshipped legally, were Idolatrous Altars erected, even in the house whereof the Lord had said, *In this house and in Jerusalem will I put my name for ever; even in this house, this holy house,*

house, were Idols and graven Images erected, and in both Courts Altars to *Baalim*, the Sunne, the Moon, and the whole host of Heaven, the like whereof never had been until that time. Besides also, who is able to name the man almost 50 years together that remained a faithfull servant and true worshipper of the living God in the midst of this hideous profanation? Nor is it easie to be conceived how it was possible all that time to offer any legall sacrifice without Idolatry, when Gods own Temple and house was made a den of Idols, nay his Altar, the only Altar of Israel destroyed, to make roome for Altars erected to Idols, as may be gathered 2 *Chron.* 33. 15. 16. where was the true Church of Israel now? or had the Lord no Church at all? yes certainly, he had a Church and a company which defiled not their garments, a company (I say) but not visibly distinguished from the rest of their Nation, but hidden as it were in the midst of that Apostate body, and yet known together with the rest to be Israelites and people of Jehovah, but known to God only and themselves to be true Israelites and faithfull servants to Jehovah their God. And that such a company there was, and a strong party too, though not seen, appeared presently upon the death of *Manasses* and his wicked son when *Josiah* began to reign at eight years of age, for they then prevailed even in the Court it selfe, and so brought up the King, that even yet while he was young, in the eighth year of his Reign, he began to seek after the Lord God of *David* his father, and in the twelfth year to make a publick and powerfull reformation, such as the like was never done before him. Could all this have been done so soon, and by a King so young in years, and to carry all before it like a torrent, unlesse there had been a strong party, which now having a King for them, began quickly to shew themselves, and to sway the state, though before they were hardly to be seen.

When

When therefore our adversaries ask us where our Church was before *Luther*, we see by this what we have to answer.

E'v d'opait xupait In the latter times.

OF the two first particulars of the foute, whereby the *great Apostasie* of Christian beleivers, is here deciphered, I have spoken sufficiently; viz. first, for the kind and quality thereof, it should be a new *Doltrine of Damons*: Secondly, that for the persons revolting, they should not be all, but some. Now I am to speak of the third, the time when, *iv d'opait xupait* in the latter times.

For the easier understanding whereof, we must know that speeches of *last times* in Scripture meane sometimes a continuation or length of time, sometimes an end of time: A continuation of time I meane, as when we say the winter is the last time or season of the yeare, or old age the latter time of life, neither of them being the very end, but a space of time next the end, which therefore, in respect of some whole systeme of time, whereof it is the last part, is truly termed the last time thereof. Mans life is a systeme of divers ages, the last space whereof is the last time of life. The yeare is a systeme of four seasons, and therefore the last season thereof, winter, may be called the last time of the yeare. But by an end of time I meane the very expiring of time, as the last day of December is the end or last time of the yeare; the moment when a man dies, is the last time (i.e.) the end of his life. Now in the New Testament, when by mention of *last time* is meant an end or terminus temporis, I observe it to be exprest in the singular number, as *ixat'u d'up'a* being foure times mentioned in the sixth of *John*, and once in the eleventh, is in every one of them meant of the day of the resurrection at the end of the world; *I will raise him up*, saith our Saviour, *iv d'opait xupait* in the last day, *John* 6. 39, 40. 44. 54. And *Martha* of her brother *Lazarus*, *I know* (saith she) *he shall rise againe in the resurrection*, *iv d'opait xupait*

ἐν ἡμέρᾳ at the last day, John 11, 24. So 1 Pet. 1. 5. ἐν αἰσὶν καὶ χρόνῳ the last time, is used in the self same sence, being spoken of the incorruptible inheritance reserved in heaven, and to be revealed (saith the Apostle) ἐν καίρῳ ἐσχάτῳ in the last time; in all which is meant the end of the world. But in 1 John 2. 18. we have ἐσχάτη ὥρα the last hour; Little children it is the last hour, where no doubt he meaneth an end of the same time, but not an end of the world, which was then as farre off; but an end of their time, to whom he then wrote his Epistle (i.e.) an end of the Jewish state and religion, which was then at the very doore: which exposition I will make more plain hereafter.

But when a continuation or longer space of time is signified, then I find the plurall number to be used, as 1 Pet. 1. 20. of the Incarnation of Christ it is said, that he was fore-ordained before the foundation of the world, but was made manifest ἐν ἐσχάτων τῶ χρόνῳ in the last times, which times have continued these 1600 years at the least, so Heb. 1. 2. God (saith Saint Paul) ἐν ἐσχάτων τῶ ἡμερῶν in these last dayes hath spoken unto us by his sonne; and 2 Tim. 3. 1. Thus know also ὅτι ἐν ἐσχάταις ἡμέραις that in the last dayes perillous times shall come. Againe, Acts. 2. 17. In the last dayes I will poure out my spirit upon all flesh; and in 2 Pet. 3. 3. ἐν ἐσχάτων τῶ ἡμερῶν in the last dayes shall come scoffers. And so in my text ἐν ὑστέροις χρόνῳ, In the latter times some shall revolt from the faith, and give heed to doctrines of Demons.

Whatsoever the validity of this observation be, for the rest I make no question but it will be granted, that ὑστέροις χρόνῳ in my Text means some continued space of time and not terminus temporis, or the very end of time: which therefore presupposed, I approach one step neerer, laying this for a second ground of our discovery, that these ὑστέροις χρόνῳ, whereof Saint Paul speakes and meanes, were times not then present, but afterwards to come; for the words of the Text are not a narration of things present, but a prediction

dition (as I have already admonished) of what should betide the Christian faith in after times, yet notwithstanding were the *times* wherein Saint Paul lived, and all the *times* of *Christianity*, the *last times*, and so stiled in scripture even by the Apostle himselfe, as by some of the fore-cited examples evidently appeareth: wherefore it must needs follow, that *times* here meant and mentioned in my Text, are not the *last times* in generall and simply, but the *last times* in speciall and comparatively (i. e.) the *later times* of the *last times*. That as the *last times* in generall were the *times* wherein Christ the Sunne of righteousness was to be revealed, & his kingdome founded in the world; so the *latter times* of these *last times* should be the *times* wherein the Apostasie of the *Christian faith* should prevaile, and that wicked one usurpe the throne of Christ.

Before therefore that we can know what are the *last times* comparatively (i. e.) the *latter times*, or the *last* of the *last*, we must first understand, what are the *last times* simply and in generall, why so called, whence reckoned, and now limited; for then will these *latter times* in my Text, which are the *last part* of them, be easily found, and in a manner demonstrated.

Targ. Eccles. 1.
11. expounds
In novissimis
diebus Regis
Christi.

As for the *last times* therefore in generall, most use to describe them onely thus, to be the times of the kingdome of Christ which began at his passion, to continue to the end of the world, which in respect that it succeeds the legall worship and no other shall succeed, it is therefore the *last time*. In like manner the *times* allotted to the man of sinne are (as I take it) usually no otherwise described, then to be the times wherein the Apostasie should appear, which in that it should immediately precede the second coming of Christ, is therefore to be esteemed the *last times* of all, but these descriptions are *obscurum per magis obscurum*, they do declare an obscure thing by that which was and is more obscure than it, and therefore

fore come short of making good the intent of the Holy Ghost in his so often mention of the *last times*, especially in the New Testament; for the *last times*, or *fullnesse of time* were both a ground of the Jewes expectation of Christ when he came, and are without doubt so often propounded and alledged by the Apostles for a confirmation of the truth of his coming: but if the *last times* could not be knowne but by his coming, how should his coming be knowne by them? so also the Holy Ghost in my Text mentions these *ἑσχατὰ καιρῶν* for an argument or signe of the Apostasie to fall out therein, or for a note or mark of time wherein we should look for it, and therefore as forewarned beware of being carried away in that defection; but if these times cannot be knowne nor described any other way than by the defection to fall out in them, we should be never a whit the nearer, and this mark of time which the Holy Ghost gives us would stand us in no stead at all. Let us therefore now take this as a truth to be supposed, that the times are set out unto us to be as markes to informe us when that should come to passe which was to fall out in them, and not the things which were to befall intended for signes to know the times by; and therefore we are not to doubt but that the Holy Ghost hath somewhere else, by some other marks and grounds of computation, made knowne unto us when to reckon both the *last times*, wherein was foretold that Christ should be anointed, and these *latter times of them* wherein the Christian Apostasie should be revealed, that so we might have a sure believe in the one, and a certain and sufficient mark when to beware of the other.

The prophanation of the legall Sanctuary, and trampling down the holy people by *Antiochus Epiphanes* was marked out in *Daniels* prophesie by the like circumstance and determination of time, as is this Apostasie here in our Apostles prediction, *Dan. 8. 23. In the latter time, or, in the*

ἑσχατῶν
καιρῶν
1 Tim 2 6.

באחרית
מלכותם

LXX. ἐπὶ τῇ
χαράν τῇ βα-
σιλείας αὐτοῦ.

latter end of the kingdome of Gracia, a king of a fierc^e countenance shall stand up, viz. he who should magnif^e himselfe against the Prince of the host of heaven, and take away the daily sacrifice, &c. as it in the vision which was foreshewed of him ver. 10. 11. where it would be preposterous to think, that this latter time or end of the Greekes kingdome could not be defined otherwise than by the event to fall out therein. and not rather conceive that this determination of time, being such as might otherwise well enough be knowne, was therefore intended for a character to observe the event by. For when was this latter end of the Greekes kingdome to be taken notice of, but then when they should see that kingdome begin to be givento another people? when the fourth kingdome, the Roman estate, should once begin to encroach upon the third, especially when they should see the head Province thereof, Greece it selfe, to come under their obedience: when they should see this, then were they to prepare themselves for the abomination of desolation that was now at the door. And surely the event was most punctuall; for this Roman encroachment, having been for 28 yeeres together attempting manifestly and advancing, was at length accomplished, when *Emilius* the Consull having quite vanquished *Persens* the king of Macedon, all Greece came under the Romane obedience, 166 yeeres afore the birth of Christ; which no sooner was come to passe, but the very selfe same yeere, within lesse then three moneths after, *Antiochus* sets up the abomination of desolation in the temple of Jerusalem. Why should we not then beleieve that the Holy Ghost intendeth here to give us as sure a watch-word, when to beware of the man of sinne, by this circumstance of latter times here in my text, as we see he gave the Jewes to look for the persecution & prophanation by *Antiochus*.

Therefore without any more preambles, I come now directly to resolve what was before propounded, viz. what

what is meant by' last times, in generall, whence and how we are to reckon them; and then in the second place what are these *ἑσχατὰ καιροί*, in my text, which must be, as I said before, a latter part of the generall.

For the true account therefore of times in Scripture, we must have recourse to that SACRED KALENDAR and GREAT ALMANACK of PROPHECIE, the foure kingdomes of Daniel, which are a prophetically chronology of times measured by the succession of foure principall kingdomes. from the beginning of the captivity of Israel, untill the mystery of God should be finished; a course of time during which the Church and Nation of the Jewes, together with those whom by occasion of their unbeleeve in Christ, God should surrogate in their roomes, w^{ch} s^hould remain under the bondage of the Gentiles and oppression of Gentilisme; but these times once finished, all the kingdomes of this world should become the kingdome of our Lord and his Christ. And to this great Calendar of times, together with that other, but lesser Calendar of 70 weeks, all mention of times in Scripture seemes to have reference. Now these foure kingdomes, according to the truth infallibly to be demonstrated if need were, and agreeable both to the ancient opinion of the Jewish Church whom they most concerned, and to the most ancient and universall opinions of Christians derived from the times of the Apostles (untill now of late time some have questioned it) are, 1 The Babylonian. 2 That of the Medes and Persians. 3 The Greekes 4 The Romans. In which quaternary of kingdomes, as the Roman being the last of the foure, is the last kingdome, so are the times thereof these last times we seeke for, during which times saith Daniel, cap. 2. 44. the God of heaven shall set up a kingdome which shall never be destroyed, nor left unto another people, but it shall breake in peeces, and consume all these kingdomes, and it shall stand for ever: which is figured by a

K 3

stone

a Vide Targ.
Habac. 3. 17.
b Vide Cyril:
Hierosol.
καὶ ἔτι. 18.
p. 337. &
Hieron locum
infra. citatum.

stone hewen out of the mountaine without hands, before the times of the Image were yet spent: which stone at length smote the Image upon his feet of Iron and Clay, and so utterly destroyed it; that done, the stone that smote the Image upon the feet became a great mountain, and filled the whole earth: the meaning of all which is, that in the last times, or under the times of the last kingdome, (the Roman) should the kingdome of Christ appear in the world, as we see it hath done; and this is that which the Apostle saith Heb. 1. 2. God in these last dayes, or last times hath spoken to us by his Sonne, and Saint Peter 1 Ep. 1. 20. that he was fore-ordained before the foundation of the world, but was manifested in these last times. This is that fullnesse of time whereof the Apostle speaks Gal. 4. 4. When the fullnesse of time was come, God sent forth his Son made of a woman: and Ephes. 7. 10. Having made knowne to us the mystery of his will, that in the dispensation of the fullnesse of times, he might gather together in one all things in Christ.

Add here that of Christ himselfe, *Mat. 1. 13* The time is fulfilled, and the kingdome of God is at hand. Huc quoque pertinet illud, *1 Tim. 2. 6:* *μνηστέον πάντων τῶν ἁγίων*

Agreable unto all which is that Heb. 9. 26. Christ hath once appeared in our world, in the end of times, or ages, to put away sinne by the sacrifice of himselfe: where these last times, fullnesse of times, and conclusion of ages, are nothing else but the times of the fourth kingdome, whose times are the last period of Daniels foure; the fullnesse of propheticall Chronologie, and conclusion of the sacred Calendar: during these times, Christ was looked for, and accordingly came and reigned; whose kingdome shal at length abolish the brittle remainder of the Romane state, according to the other part of the prophesie, when the fullnesse of the Gentiles shall come in, and our Lord subdue all his enemies under his feet, and at the last death it selfe.

Having thus found what times are termed the last times in generall, let us now see if we can discover which are the latter times of these last times, or the last times in speciall,

speciall, which are these *ἑξήκοντα καὶ δύο* in my Text: which will not be hard to doe; for if the *last times* in generall are all the times of the *fourth kingdome*, then must our *latter times*, as a part thereof, needs be the latter times of that kingdome. Let us therefore againe to our *prophetical Calendar*, and survey *Danie's* description of the fourth or *Romane kingdome*, as it is *cap. 7. from ver. 29.* where we shall find the latter times thereof to be that period of a *time, times, and halfe a time*, during which that *Prodigious Horne with eyes like a man, and mouth speaking great things, should make warre with the Saints, prevaile against them, and weare them out, and thinke to change times and lawes, untill the Judgement should sit, and his dominions be taken away; and in him that long-liv'd Beast finally be destroyed, and his body given to the burning flame, v. 11.* for this *Hornish soveraignety* is the *last Scene* of that *long Tragedy*, and the *conclusion* of the *fourth beast*, and therefore the times thereof are those *ἑξήκοντα καὶ δύο* whereof the *Spirit speaks expressely*, that in them there should be an *Apostasie from the Christian faith*.

*ἑξήκοντα καὶ δύο
ἔτη καὶ δύο.*

Concerning these times thus found, we will now further enquire, 1 What durance they may be of, 2 When they take beginning, and by what marke their begining may be knownen. For the first, we will make no question but these are the self same times, whereof *Saint John* speakes, telling us the Church should be in the wildernesse a *Time, Times, and halfe a time*; the same with those *two and forty moneths* wherein *Johns restored beast* should domineere, and play the selfe-same reax which *Daniels hornish tyrant* doth; the same time with those *two and forty moneths* during which the Church is trodden downe of the *Gentiles*: lastly, the same times with *1260. dayes*, during which the *witnesses of Christ* prophesied in *sackcloth*; For a *time, times, and halfe a time*, or a *yeare, two yeares, and halfe*, are *42 months*, and *42 moneths* make *1260. dayes*: if therefore we can finde the

the beginning and continuance of any of these, we have found the beginning and continuance of them all. For the *duration* and *length* of them, they must imploy some *definitive times*, because the Scripture follows that use of speech, and useth no number indefinitely, but those which the use of speech had made (such, as 1. 10 1000. but mixt and compound numbers, as these are, 3 $\frac{1}{2}$. 42. 1260, are neither of the Hebrew, nor I think in any other language used indefinitely.

Our adversaries would have them literally understood for *three single yeers & a halfe*, as though it were an *History*, and not a *Prophecie*: but besides the use of prophecie to reckon dayes for yeers, I think it would trouble any man to conceive how so many things as should be performed in this time should be done in three single yeers & a halfe. 1 Ten kingdomes founded at the same time with the Beast, 2 Peoples, and multitudes of nations and tongues to serve and obey him. 3 To make warre with the Saints and overcome them. 4 To cause all that dwell upon the earth to worship him. 5. Babylon to ride the Beast so long, that all nations shall drinke of the wind of her fornication, the Kings of the earth commit fornication with her, yea the Merchants and all those that had ships in the sea, to grow rich by trading with her. We think: all this should ask much more than three yeeres works, or foure either. To which I adde moreover, that that state of government, sovereignty or seigniory or what you will, of the Beast, under which the whore should ride him, followeth immediately upon a former, which in comparison is said to last but a *short space*, Rev. 17. 20. But if the Antichristian state should continue but *three yeers and a halfe* literally taken, how short must the time of that foregoing King or sovereignty be wch should occasion the holy Ghost to insert so singular a note of the difference thereof from that which followed, that it should continue but a *short space*: doth not this imploy, that the

See Distrib. 4.
part p. 444.

the next state wherein the whore should ride the beast, was to continue a long space: therefore 3 years & a half historically taken, cannot be the time of the Churches Apostasie, & the Antichristian sovereignty of Rome: and if it cannot be taken historically, it must be taken prophetically, every day for a year, and so 1260 dayes counted so many years shews the extent of those *ἡμέραι* to be 1260 years.

Now for the second thing proposed, the beginning of these *ἡμέραι*; Saint John tells us in the Revelation, that his blasphemous Beast of 42 moneths continuance should succeed upon the mortall wound of the *Cæsarian* or Imperiall sovereignty of Rome: And *Apoc.* 17. the Idolatrous Beast which carries the great Whore upon his back, should have a plurality of Kings start up at the same time with him, who should agree to submit their power and Kingdome unto this whore-ridden Beast; and would not he also in the same Chapter have us take notice, that the Antichrist in state of the Beast which was to come, should be next to that of the *Cæsars* which then reigned? for the Angell there tells him, that that state of the Beast wherein the Whore should ride him, which was then not in being, but should afterward ascend out of the bottomlesse pit, and goe into perdition; that this state or head of the beast should succeed so immediately upon the sixth state or head, viz. the *Cæsarian* then reigning, that howsoever in some respects it might be called an eighth, yet should in very deed be but the seventh; for how could it be otherwise, when the Beast in the vision hath but seven heads and no more? *vide ver.* 8. 10, 11: Agreeable to this is Saint Pauls Epocha, 2 *Thef.* 2. 7. who tells us, that as soon as the Imperiall sovereignty of Rome, which then hindered, should be taken out of the way, then should that *wicked one be revealed*: & thus the Fathers generally expound it. Hence was that custome in the Church, in the most ancient times of it, to pray in their Liturgy for the lasting of the Roman Empire, that

L

so

* Tertul. de resurrex. c. 24.
Ambros. comment. in hunc locum. Hieron. q. 11. ad Algasium de resurrex. c. 8. comment. in Ezek. chysost. comment. in hunc locum. Aug. l. 19. c. 20. de civitate dei non tam affequentur in ceteris. Crisost. H. c. 10. c. 11.

so Antichrist might be long a coming, *Tertul. apol. cap. 32. & 39. Ad Scap. c. 2.* Upon this ground Saint Jerome, when hee heard of the taking of Rome by Alaricus the Goth, presently expecting the coming of Antichrist, *Ad Ageruchiam de Monogamia; Qui tenebat* (saith he) *de medio sit, & non intelligimus Antichristum appropinquare.* Idem præfat. l. 8. Comment. in Ezec. *Pascitur animus, & obliuiscitur seculi calamitatum, quod in extremo sine jam positum congemiscit, & parturit, donec qui tenet de medio fiat, & pedes statua quondam ferrei fragilitate digitorum fictilium conterantur: Cadit mundus, & Cervix erecta non flectitur, &c.* Thus he. *Postquam clarissimum terrarum omnium Lumen extinctum est, imo Romani Imperij truncatum caput, & in una urbe totus orbis interiit,* as he elsewhere deplores that wofull calamity, *Præf. l. 1. Comment. in Ezec.* Answerable to that which Saint John told us; Daniels Calender also informs us, that the *horneish Tyrant*, who was to act the *ὄψις τοῦ ποιοῦ*, should then begin to appeare, when tenn Kings should arise in the fourth Kingdom; for the *ten horns* which at last he espied upon the Beasts head, and observed a *little horn* with eyes & a mouth to spring up amongst them, & displant three of them, v. 8. the Angel v. 24. expounds to be *ten kings* which should arise out of that Kingdom, & another, to wit Antichrist, should arise * *behind them*, so it should be translated as the 70 doth *יבוא אחריו*, which should be diverse from the first; (that is, a King of another nature) and should bring downe or humble three Kings, and play those reax which follow in the Text. Thus the Fathers universally and from the utmost antiquity expound this Scripture: *Iustin Mart. Dialog. cum Tryphone* takes it for granted that this horne is *ὁ ἄνθρωπος ὁ ἀντιχριστός* *qui iniqua in nos Christianos audebit.* Irenæus scholar to Polycarp, l. 3. c. 21. alius 25. saith, *Daniel novissimi regni finem respiciens, id est, novissimos decem reges, in quo divideretur regnum illorum, super quos filius perditionis veniet*

CORNUS

* Chald.

אחריו

יהשפיל
שפיר

Vulg. humiliabit. Lxx. ἡσπασεν Irenæus, deminorabit, vcl, (ut in alio exemplari) debonorabit. Vatab. opprimeret. Jun. deprimet.

cornua dicit decem nasci bestia, &c. Yea a little after hee tels us, that Saint John in his ten Kings which should receive their Kingdomes at one houre with the Beast, expounds this of Daniel, *Manifestum adhuc de novissimo tempore & de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat imperium; significavit Johannes Domini discipulus in Apocalypsi edisserens qua fuerint decem cornua qua a Daniele visa sunt, &c.* Nay Saint Jerome in his Comment upon this seventh Chapter of Daniel will give us to understand, that all the Ecclesiasticall Writers delivered this to be the true Exposition; for having there confuted Porphyrie, who to derogate from the divinity of this Prophecie, would have it meant of Antiochus Epiphanes, and therefore written when the Event was past: he concludeth thus, *Ergo dicamus quod omnes Scriptores Ecclesiastici tradiderunt: in consummatione mundi, quando regnum destruendum est Romanorum, decem futuros reges, qui orbem Romanum inter se dividant, & undecimum surrecturum esse Regem parvulum, qui tres reges de decem regibus superaturus sit, in quo totus Satanus habiturus sit corporaliter.* Who these three Kings were which this horn displanted to make himselfe elbow-roome, you shall heare more anon: but I will not conceale what I have heard of another Exposition, which fits our turne for the beginning of the Apostasie no lesse than that of the Fathers; namely, that by ten Kingdomes may be meant the full plurality of the Romane Provinces, so much whereof as three is of ten should have the Imperiall power rooted out of them, and fall under the Dominion of the Antichristian Horne, who should act the sovereignty of the latter times, or the last sovereignty of that Kingdome. Now it is most sure that the Popes Patriarchdome in the West holds just that scantling of the ancient Territory of the Roman Empire, which a man may judge by his eyes, or compasses in a Map: and yet I prefer the other Exposition before it.

Peter Du Mans
us in his ac-
complishment
of Prophecies,
cap. 8. p 319.

To come up to an issue : It is apparent by all that hath bin said, that these ~~steps~~ ^{ages} with that wicked sovereignty which should domineer in them, was to take beginning from the wound, the fall, the ruine, the rending in pieces, or rooting up of the Imperiall sovereignty of the City of *Rome*, when that City should cease to be the Lap of that sovereignty which the *Cæsars* once held over the Nations ; and many new upstart Kings should appear in the place and Territory of that once one Empire ; then should the Apostasie be seen , and the *latter times* with that wicked one make their entrance. Now in what age this fell out I think no man can be ignorant, who hath but a little skill in Historie.

But you will say , The Imperiall sovereignty of old *Rome* fell not all at once, but had divers steps and degrees of ruine, so that the doubt will be notwithstanding, from which of these steps of the fall thereof , these *latter times* must be reckoned ?

I answer , From any of them. For as the Imperiall sovereignty fell by degrees , so the Apostasie under the lattermost sovereignty grew up also by degrees ; and for every degree which the ruinous Empire decayed , was the rising sonne of perdition a degree advanced. Secondly, all the maine and evident degrees of the Empires ruine fell in the compasse of an age , and the knowledg and observation of that age onely , within which the times of this fall were comprehended , was sufficient both to warn them which then lived, that that which was to come, was then a coming, and to inform us who now live , that it is already come.

Now which were these maine and evident degrees of the Empires falling , and at what time , I will tell you as soon as I have removed an usfull mistake in this businesse, which is to reckon the time of the Empires ruine , and so likewise the Apostasie attending, onely from the *origin* or full height thereof , but this is too much against reason, and

and not agreeable to the course wee otherwise use in the like : for as when we reckon the age of a man, we reckon not from the time since he came to mans estate, but from his birth ; so should we doe here for the times of *the man of sinne* : I say not, we should begin to count his age from his conception, for that we use not in other things ; but from the time he was first *editus in lucem*, when hee first began to appeare in the world : and so likewise the fall of the Empire and the Apostasie, not from the time they were consummate, but from the time they first evidently appeared ; as therefore I hold their opinion the best and most agreeable to truth, who begin the 70 years of the Jewish captivity in Babylon, not from the consummation thereof under *Zedekiah*, when the City and Temple were utterly rased, for that is impossible, there being not * 60 years in all between the nineteenth of *Nebuchadnezzar*, and the last of *Cyrus* ; but from the beginning thereof under *Jehojakim*, eighteen years before, or at the most but from *Jehojachin*. So are these of the Romane state to begin when the Empire first began to fall, and not when it was utterly rooted up. Take for another example that computation of the time allotted to the calamity of the Jewes under *Antiochus*, which I the rather alledg, because he is commonly counted for a type of Antichrist : the beginning of that 2300 *evenings and mornings*, or six years, or somewhat more than a quarter, which that calamity was to continue from the beginning thereof, until the Temple should again be cleansed, *Dan.* 8. 13, 14. was not to be reckoned from the height thereof, when the daily sacrifice should be taken away (for thence it is but three years, 1 *Macc.* 1. 54. &c. with *c. 4.* 52.) but from the beginning of the transgression which occasioned this desolation, and is described 1 *Macc.* 1. 11, &c. so likewise the end of the Kingdom of the Greeks, wherein this calamity was to happen, is not to be counted onely then when *Emilius* the Consull had quite

* As infallibly appears in that long wanting mathematicall Canon of *Prologis*, now of late brought to light out of one of our Libraries.

Bellum Ma-
cedonicum
secundum.

quite finished the conquest of *Macedon* (for this points out onely the height of that calamity) but from the beginning of the last fatall warre which put an end to that Kingdom; which was about some three years and an half before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquest doth with the taking away of the daily sacrifice.

But leaving this, let us return againe and see which were these *maine* and *evident degrees* of the Empires down-fall, and when they befell; which I suppose may not unfitly be sampled by those of the Babylonish captivity. As therefore the Babylonish captivity had three steps or degrees, the first in the dayes of *Jehoiakim*, when *Daniel* went captive; the second under *Jehoiachin*, or *Jechonias*, when *Ezekiel* went captive; the last under *Zedekiah*, when the Temple and City were wholly razed and consumed: so (omitting the Politicall change under *Constantine*) the chiefe and principall moments of the ruine of the Empire by the sword (and by the sword the Beast had his deadly wound, *Apoc.* 13. 14.) may fitly be reduced unto three.

1 The first was presently after the death of *Julian*, the last of Heathen Emperours, about the yeare 365. ominously marked with that universall, stupendious, and never but then sampled Earthquake, ^a whereby the waters of the Sea were rolled out of their channells, and left ships hanging upon the tops of houses. From this time forwards all the Nations on every side seeme as it were with one consent to have conspired the ruine of the Empire. ^b Now that terrible and fatall storm of the Nations of the North, *Almaines, Sarmatians, Quades, Picts, Scots*, nobis antiquitates exponunt, &c. *Hieron. in vita Hilarionis.* ^b Hoc tempore velut per universum Orbem Romanum canentibus buccinis, exeit gentes scvissimæ, limites sibi proximos persultabant, Gallias, Rhetiasque, simul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi, Picti, Saxones, & Scoti, & Attracotti Brittanos, ærumnis vexavere continuis: Thracias deripiebant prædatorii Globi Gothorum, &c. *Ammian. ibid. cap. 10.*

^a *Ammian. Marcel. lib. 26. c. 31.* Horrendi tremores per omnem orbis ambitum grassati sunt subito, quales nec fabulæ nec veridicæ nobis antiquitates exponunt, &c. *Hieron. in vita Hilarionis.* ^b Hoc tempore velut per universum Orbem Romanum canentibus buccinis, exeit gentes scvissimæ, limites sibi proximos persultabant, Gallias, Rhetiasque, simul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi, Picti, Saxones, & Scoti, & Attracotti Brittanos, ærumnis vexavere continuis: Thracias deripiebant prædatorii Globi Gothorum, &c. *Ammian. ibid. cap. 10.*

and

and Saxons, especially the *Goths*, began to break in upon it almost without intermission, harrying, burning, waisting, destroying the most part of the Provinces thereof almost for c 45 years together. And to mend the matter, the *Goths* soon after their coming were admitted as Inhabitants, and dispersed as free Denizens into the bowels and heart of the Empire, advanced to be Commanders, and bore the greatest sway in their Armies. d By which fatall errorr the Empire received her bane, and the Romanes were no longer masters of their owne strength, which they quickly and often repented; but even that cost them deare, when they had indeed eyes to see it, but never ability to amend it. This was the first degree of the Empires ruine.

• *Hieron. Epist.*
3. Ante annū
400 viginti &
eo amplius
anni sūt quod
inter *Constanti-*
nopolis & *Alpes*
Iulias quotidie
Romanus san-
guis effundit-
tur, Scythiam,
Thraciam, Ma-
cedoniā, Da-
ciam, Darda-
niam, Thessa-

lonicam, Achaiam, Epiros, Dalmatiam, cunctasque Pannonias, Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni vastant, rapiunt. Romanus orbis ruit. Quid putas nunc animi habere Corinthios, Athenienses, Lacedæmonios, Arcadas, cunctamque Græciam, quibus imperant barbari? d *Symonius O. ar. ad Arcadium August.* Quomodo enim ferre possumus partes viiles, in nostra Republica, alienorum & externorum esse, & fortissimū Imperiū concedere alijs bellicæ gloriæ principatum? neque enim dubitandum est fore, ut illi aliquando armis instructi hominum urbanorum se Dominos esse velint. Quod priusquā eveniat, revocandi sūt nobis Romanorum animi, & ita assue faciendi, ut ipsi suo Marte vincere & possint & velint; nec omnino societatem cum Barbaris ineant, sed eos omnes despiciant, omniq; loco funditus pellant. Primum igitur Magistratu ejiciantur, & procul a Curiz honoribus arceatur, quibus per summum deductus ea obvenierunt, quæ diu apud Romanos habita sunt, & re ipsa fuerunt apud eos honestissima: Nam & Deam *Themidem*, quæ Senatui, & *Bellonam*, quæ Exercitui præsidet, obvelare se arbitror, cum cernant hominem penula scortæ indutum ducem esse chlamydatorum & villosam penulam exuntem, togam sumere, & de summæ rerum cum Romano Magistratu consulere, prope ipsum consulem sedentem, longe post eum sedentibus ijs, quibus honos ille jure optimo debebatur. *Paulo Post.* Apud nos exercitus magni sunt, nostrisq; servis Seythis sanguine conjuncti, qui nescio quo infelici fato in Romanum Imperium irruerunt, illi suos duces habent a nobis autoritatis viros non solum apud eos ipsos, sed etiam apud nos, quod malum nostra dedit socordia nobis. *Paulo post de Theodosio.* Ille supplicantes (scilicet *Gothos*) erexit, & belli socios, ascevit & civitate donavit, & omnium bonorum participes fecit, & partem Romani agri ijs attribuit; At illi quod pater tuus mitem se ijs præbuit, nos in hunc usque diem derident, sed id prius fecerat *Valens*, Anno 374. — (*Vide Socratem, lib. 4. cap. 27.*) — De quo sic *Paulus Diaconus Histor. Miscel. lib. 12. c. 14.* Hannos *Gothi*, transito

transito Danubio, fugientes, a *Valente* sine ulla fœderis pactione suscepti sunt, tribuens eis terras Thraciarum ad habitandum, arbitratus præparatum solatium ab eis habere contra omnes barbaros; hæc pro re Milites de cætero negligebat, & eos qui dudum contra hostes elaboraverant, Imperator despiciebat, &c. — Hoc ergo fuit initium, ut in illo tempore Romana Respublica calamitatibus subderetur, Barbari namque cum Thracias tenuissent, licenter Romanorum vastabant provincias, &c.

2 The second was about the year 410. when *Alaricus* the Goth sacked *Rome* it selfe, the Lady of the world, when as *Saint Hierome* saith, *Cupiebatur urbs quæ totum cepit orbem, imo fame periit antequam gladio, & vix pauci qui caperentur inventi sunt.* And from this very yeare the plurality of Kings foretold of, began to come upon the stage; five or sixe new Kingdomes presently appeared within the Territories of the Empire, of the *Goths*, of the *Burgundians*, & though somewhat later of the *Franks* in *Gallia*, of the *Suevians* and *Alans*, and of the *Vandals* in *Spain*, and, as *Sigonius* thinks, of the *Huns* in *Pannonia*: certainly they could nor be much later than this very year. But this number of Kings we will leave till they be better increased, as continually they did. And thus you see the second degree of the ruine of the Empire.

3 The third was about the yeare 455. presently upon the death of the third *Valentinian*, the last (as *Steiden* well observed) of the Emperours of the West, and consequently of the ancient *Rome*; then when *Genfericus* the *Vandal* tooke the City now the second time, fired it, and spoiled it of all the goodly and glorious ornaments which *Alaricus* had spared, amongst which were the golden & silver vessels of the Temple of *Jerusalem*, * brought thi-

* *Paulus Diaconus* *Hist. Mis.* promt ex codice

Palatino eodit Iavus Grævus. Quatuordecim interim dies secuta & libera direptione omnibus opibus suis & miraculis *Roma* vastata est. In quibus erant Ecclesiastica ædificia tota ex auro & lapidibus pretiosis ornata, & vasa Hebraica quæ *Vitus Vespasiani* filius post captivitatem Hierosolymitarum Romam detulerat; multæque millia captivorum. — Cum Regina *Eudoxia* quæ *Genfericum* ad hoc facinus invitaverat, duabusque ejus filiabus, *Carthaginem* abducta sunt.

ther

ther by *Titus*: All which, with an innumerable multitude of Roman captives, he carried away with him. Now was the prediction which *Varro* reports that *Vetilius Valens* the Augur made of 12 Vulturs to *Romulus* the founder, that his City should continue 12 hundred yeeres, fulfilled, and those yeeres newly expired; and, which is more to be heeded, now was the plurality of Kings lately risen in the ancient Territory of the Empire, as *Daniel* and Saint *Iohn* had prophesied, increased unto the full number of ten; which, together with the Provinces wherein they were seated, and the names of the Kings which reigned the next yeare after the City was taken, are these which follow.

M

Anno

ANNO DOMINI 456.

Kingdomes of the	Provinces,	Names of the Kings reigning.	Somewhat of their changes.
1 Britans.	In Britaine.	Vortimer.	An. 426. this kingdom was subdued by the Franks, but to fill up the number, that of the O- strogoths became two by the coming of the Lombards into Panno- nia the same time.
2 Saxons.		Hengist.	
3 Franks.	In Gallia.	Childer- icke.	
4 Burgundians.		Gundericke.	
5 Wisigothes.	In the South of Gallia between the Rhene, Loyr and the Sea, and part of Spain.	Theodorick.	
6 Swebians and Alanes.	Spain in Galicia and Portugal.	Riciarius.	
7 Vandals.	In Africke, but first in Spain.	Genfericus.	
8 Almaines.	Germany in Rhe- tia between the Rhene, &c.	Sumannus.	This kingdom became one with a part of the kingdome of the Heu- les, 475. during their short reign in Italy. The Lögobayds succeed- ed the Ostrogoths first in Pannonia, upon the death of Theodorick of Verona An. 526. Then in Italy, called in by Narfes dis- contented, soon after he had destroyed the king- dome of the Goths.
9 Ostrogothes.	In Pannonia where they sub- dued the Huns, and not long after propaga- ted their king- dome into Italy.	Theodemir.	
10 Greeks.	In the residue of the Empire.	Marcianus.	Ancient Romes Empire finished, that of the Greeks is but one of the kingdoms whereinto it was divided.

Thus was the Empire divided and shared, *An. 456.* the yeere after *Rome* was sacked by *Genfericus*; and the off-spring of these Nations through many alterations (partly by the inconstancie of humane things, unions and dis-unions, partly by the further enlargement of the Christian faith) are the body of the most of the Kingdomes and States of Christendome at this day. Three of these Kings, saith *Daniel*, should the Antichristian horne depresse and displant, to advance himselfe, which three are those whose dominions extended into *Italy*, and so stood in his light.

1 That of the Greekes, whose Emperour, *Leo Isaurus*, for the quarrell of Images he excommunicated, and revolted his subjects of *Italy* from their allegiance.

2 That of the *Longobards*, successours of the *Ostrogoths*, whose Kingdome he caused, by the aid of the *Franks*, to be wholly ruined, thereby to get the Exarchate of *Ravenna* (which since their revolt from the *Greekes* they were seized on) for a Patrimony to Saint *Peter*.

3 The last was the kingdome of the *Franks* it selfe, continued in the Empire of *Germany*, whose Emperours from the days of *Henry* the fourth he excommunicated, deposed and trampled under his feet, and never suffered them to live in rest, till he made them not only quit their interest in election of Popes and investiture of Bishops, but that remainder of jurisdiction in *Italy*, where-with, together with the dignity of the *Romane* name, he had once infeoffed their Predecessors.

These are the Kings, by displanting, or, as the Vulgar hath it, by humbling of whom the Pope by degrees got elbow-roome, and advanced himselfe to the height of temporall Majesty, and absolute greatnesse, which made him so terrible in the world.

This third blow therfore I suppose is to be counted the last of the ruin of the *Roman Empire*, the Imperiall

* Solona Jer-
nandis, quem
vide cum Pau-
lo Diacono.

* Vide Can. 9.
Concil. Laedi-
cen. 3. an. 364.
Sapientia 1.
vix.

power of ancient *Rome* (untill the Pope some 345 yeers after revived the name) henceforth ceasing; for as for those who yet for some twenty yeeres after our date scuffled for that name, one of them deposing another, they were indeed but shadowes of *Cæsars*, and as it were struglings with the pangs of death, untill with *Augustu-
lus* it gave up the ghost: yet it is to be observed, that two of them, *Avitus* (the very next) and *Glycerius*, being deposed from the Empire, were made Bishops, the one of *Placentia* or *Piacenza*, the other of * *Portus*, as a signe perhaps that the Emperour of *Rome* henceforth should be a Bishop, and a Bishop the Emperour.

To conclude therefore with the application of our Apostles prediction, whether the Christian Apostasie in worshipping new Dæmon-gods began not with the first of these degrees, notably increased with the second, and was established by the last, I leave you to judge, when you shall have surveyed the monuments and records of those times.

It is commonly and truly affirmed by our Ecclesiasticall * Antiquaries, that before the yeere 360, there is no word to be found of the invocation of Saints glorified, or worshipping their Reliques, to which I add, no not of any miracles done by them; but presently after that yeere, when our first date of the Empires ruine began, search and you shall finde: I spare to name the Authors, not willing to discover the nakednesse of the Fathers; but whoso reads them, will admire to see so truly verified what the Spirit foretold should bee: *ut ipse napos is in the latter times.* And to make an end, if any shall think this speculation of times to be a needlesse curiositie, I desire him to remember how our Saviour reproved the *Jewes* for neglect hereof, *Mat. 16. 3. O ye Hypocrites, ye can discerne the face of the skies, but can ye not discerne the signes of the times?* or as Saint *Luke 12. 56. How is it that yee do not discerne this time?* they, through neglecting the signes

signes of the times, when Christ came, received him not: how many through ignorance of these *ἡμετέρας καιρῶν*, when the Apostasie hath appeared, eschewed it not?

From which of these three beginnings of the Apostaticall times, or whether from some other moment within or between them the Almighty will reckon that his computation of these *ἡμετέρας καιρῶν* which ended, will finish the dayes of the man of sinne, I curiously enquire not, but leave unto him who is Lord of times and seasons: nor doe I think that the Jewes themselves could certainly tell from which of their three captivities to begin that reckoning of 70 yeeres, whose end should bring their returne from *Babylon*, untill the event assured them thereof.

*ἡμετέρας
καιρῶν*

AN APPENDIX.

I Should now presently come to speak of the fourth particular which I observed in the verse, but because in this discourse of times, besides the great Calendar of times which I so much spake of, there was some mention of a *lesser Calendar*, viz. of *Daniels 70 weekes*, give me leave to note some places of Scripture which I suppose to have reference thereto, for the better clearing not onely of our former discourse, but of some scruples that might trouble our minds, when mention is made of an end then supposed neere, though the world hath lasted so many hundred yeers, and no end thereof is yet come.

Know therefore, that these 70 weekes are a *little provinciall Calendar*; containing the time that the legall worship and Jewish state was to continue from the re-building of the Sanctuary under *Darius Nothus*, untill the finall destruction thereof, when the Calendar shall expire, within the space whereof their Commonwealth and City should be restored, and 62 weekes after that, the
Messias

Messias be slain for sin, and at the end of the whole 70, their City and Temple againe destroyed, and their Common wealth utterly dissolved. To these weeks therefore, whose computation so especially concernes the Jewes, is reference made in those Epistles which are written to the Christian Churches of the Nation, whether being in *Jewry*, or abroad dispersed, in *Pontus, Galatia, Cappadocia, Asia, Bithynia*. Such is *S. Pauls* Epistle to the *Hebrews*, both *Saint Peters* to the Dispersion, the Epistles of *Saint James* to the twelve Tribes, and likewise the first Epistle of *Saint Iohn*, which though the salutation expresseth not as in the former, yet may appear both because *Peter, James, and Iohn*, were all three Apostles of the circumcision, and from that passage *cap. 2. 2. Christ Iesus is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world*; that is, not for the sins of us onely who are Jewes, but for the sinnes of the Gentiles also. And doth not the name of generall, or catholic Epistle given unto this, as well as those of *Saint James* and *Peter*, imploy thus much? for it cannot be thus called, as written to all Christians indefinitely and generally, since the contrary plainly appears in the former; but because this as well as the rest was written to those of the circumcision, who were not a people confined to any one City or Region, but dispersed through every Nation, as we read in the *Acts, chap. 2. 5. &c.* that at the Feast of Pentecost, when the Holy Ghost came downe upon the Apostles, *there were sojourning at Ierusalem Jewes, devout men, out of every nation under heaven; Parthians, Medes, Elamites, and the dwellers of Mesopotamia, Iudaa, and Cappadocia, Pontus, and Asia, and strangers of Rome, Jewes and Profelites (Jewes by race, and Jewes by religion) &c.* for we must not mistake those three numbred to be Gentiles, but Israelites; both of the ten Tribes captivated by *Shalmaneser*, and the other two; some of whom never returned from *Babylon*, but lived still in *Mesopotamia*

mia: but of these who returned, great multitudes were dispersed afterwards in *Egypt*, *Libya*, and many other Provinces before the time of our Saviours appearing in the flesh. So that the Apostles of the Circumcision had their Province for largenesse not much inferior to that of the Gentiles.

But I come to note the places I spake of: and first out of the fore-named Epistle of Saint *John*, where from that prediction of our Saviour in the Gospel, that the arising of the false prophets should be one of the neare signes of the nigh approaching end of the Jewish state: the Apostle thus refers to it *cap. 2. ver. 18.* Little children this is the *ἡσυχία ἡσυχία*, the last houre: and as you have heard that *Antichrist* shall come, even now there are many *Antichrists*, whereby we know that it is the last time: here-by the last time I suppose no other thing to be meant but the near expiring of *Daniels* 70 weeks, and with it the approaching end of the Jewish Common wealth: and why might not this Epistle be written in the last weeke, at the beginning whereof *Iesus Anania* began that wofull crie, *Woe unto Jerusalem and the Temple*, *Ioseph* l. 7. *belli Iudaici*. By *πολλοὶ ἄντιχριστοί*, many *Antichrists*, are meant no other but false Prophets, Counter-prophets to the great Prophets, pretending an unction and commission from heaven (as he had) to teach the world some new revelation and doctrine: for the name *Christ*, implies the unction of prophecies, as well as the unction of a kingdome, and accordingly the name *Antichrist*: and therefore the Syriack here turnes it, *false Christs*, that is, such as should falsely pretend some extraordinary unction of prophetic like unto him. And the coming of such as these, our Saviour in Saint *Matthews* Gospel, a Gospel for the Hebrewes, makes one of the last signes ushering the destruction of Jerusalem; and if the harmony of this prophecy in the three Evangelists be well considered, there was no more to come but the compassing of Jerusalem with armies.

*show
hota
ura
polloi
antichristi*

*Cyil Hierof.
Catech. 6. ex-
pounds this of
John to meane
Simon Magus.*

armies. Well therefore might Saint *John*, when he saw so many *Antiprophets* spring up, say, *Hereby we know that it is the last time.*

Again, because the desolation of the Jewish state and Temple would be a great confirmation to Christian faith, therefore the beleeving Jewes, whom nothing could so much stagger as the standing glory of that Temple, and Religion, are encouraged by the neernesse of that time of expectation when so great a confirmation of their faith of their Mesi^as already come should appeare.

*Heb. 10. 23. 25. Let us hold fast the Profession of our faith without wavering, and so much the more as you see the day approaching; namely, that day when you shall be sufficiently confirmed: so I take the 35. and 37. verses of the same Chapter, Cast not away your confidence which hath great recompence of reward, for ye have need of patience. For yet a little while, he that shall come, will come, and will not tarry. What he is this, but even he of whom Daniel sayes, * The people of the Prince that shall come, shall destroy the City and the Sanctuary, Dan. 9. 26. For even as the destruction of Papal Rome would be a great confirmation of the reformed Christian, who hath forsaken the Communion of that Religion, the continuance and supposed stability of the glory thereof being that wherewith their Proctors endeavour most to shake and stagger us: so was the destruction of the Jewish State and Temple to be unto those Jewes who had withdrawne themselves from that body and religion, whereof they had once been, to embrace the new faith of the Mesi^ah Preached by the Apostles. For if at the end of the 70 weeks approaching the legall Sanctuary were rased, and the Jewish state dissolved, then would it be apparent indeed, that the Mesi^ah was already come and slaine for sin; because this was infallibly come to passe within the compasse, and before the expiration of those 70 weeks, or 496 yeeres allotted for the last continuance of that City and Sanctu-
arie,*

*The Prince of
the people.

aire, when it should be restored after the captivity of *Babylon*.

Not without cause therefore doth Saint *Peter* in his second Epistle say to the Christian Jewes, *We have a more sure word of prophesie, whereunto you do well that you give heed as unto a light shining in a dark place, untill the day dawn, and the day-star arise in your hearts: yea and besides, because Iesus also as well as Daniel had prophesied of the approaching desolation of that City & Temple, mentioning all the signes that were to usher it; if the event when time come should fall out accordingly, then must Iesus of Nazareth, who foretold the foregoing signes thereof, be approved as a true Prophet, by whom of a truth the Lord had spoken. Now for the last place I mean to alledge: thus must the last of Saint James also be expounded, because the fall and shock of that state might shake the whole nation wheresoever dispersed, unlesse God had spared the Christians, and made them alone happy in that wofull day, or rather because Christ had foretold that one of the next forerunners thereof should be a generall persecution of Christians, as it happened under Nero. Therefore the remembrance of the end of these 70. weeks so neer the expiring, was a good caution to all the Christian Jews to watch and pray: to this sence therefore I take that of Peter, 1 Pet. 4. 7. *the end of all things is at hand, be ye sober therefore, and watch unto prayer; that is, the end of all your Commonwealth, legall worship, Temple, and service, is now within a few yeers: be ye therefore sober, and watch unto prayer, that ye may be more happy in the day of vengeance and wrath upon our Nation. Neither need we wonder that this desolation should be called the end, for our Saviour himselfe taught them so to speak in his prophesie concerning it, as may appear it we consider that Antithesis in Saint Luke, cap. 21. 9. Yee shall heare of warres and commotions, but the end is not by**

and by. *Ver. 20.* But when yee shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.

And thus much I thought to adde to my former discourse of latter times, lest through Ignorance thereof we might incline to that little better than blasphemous conceit which * *Baronius* by name, and some other of *Romes* followers have taken up: viz. that the Apostles in such like passages as we have noted, were mistaken as beleeving that the end of the world should have been in their own time: God of purpose so ordering it, to cause in them a greater measure of zeal, and contempt of worldly things: an opinion I think not well bebecoming a Christian.

1 For, first, whatsoever we imagine the Apostles might here conceive in their private opinions as men; yet we must know that the Holy Ghost, by whose instinct they wrote the Scriptures, is the Spirit of truth, and therefore what is there affirmed must be true, yea, though the Pen-man himselfe understood it not.

2 Secondly, it was not possible the Apostles should expect the end of the world to be in their owne time, when they knew so many things were to come to passe before it as could not be fulfilled in a short time: As first, the desolation of Jerusalem, and that not till the 70 weeks were expired. Secondly, then the Jewes to be carryed captives over all Nations, and Jerusalem to be trodden down of the Gentiles, until the time of the Gentiles be fulfilled, *Luke 21. 24.* Thirdly, that in the meane time the Roman Empire must be ruined, and that which hindered taken out of the way, 2 *The. 2. 7.* Fourthly, that after that was done, the man of sin should be revealed, and domineer his time in the Temple and Church of God, *Ibid.* Fifthly, after all this, viz. when the fulnesse of the Gentiles should come in, that Israel should be received againe to mercy, *Rom. 11. 27.* Sixthly, that Christ should

* *An. 57. § 189*
Ann 72. § 26.
Ann. 82. § 3.

Mar. 24. Mar.
13.
Luke 21.
Dan 9. 24,

should reigne in his Church on earth so long, till he had put downe all rule, all authority and power, and subjected all his enemies under his feet, before he should subdue the last enemy, which is death, and surrender his kingdome into the hands of his Father, 1 Cor. 15. 24, 25, &c. Heb. 2.8. Seventhly, that the time should be so long, that in the last dayes should come Scoffers, saying, *Where is the promise of his comming*, 2 Pet. 3.4. How is it possible they should imagine the day of Doome to be so neere, when all these things must first come to passe, and not one of them was yet fulfilled?

And how could the expectation of this day be made a ground of exhortation, and a motive to watchfulnesse and prayer, as though it could suddenly and unawares surprize them, which had so many wonderfull alterations to foregoe it, and yet none of them come to passe? I have spoken hitherto of what was revealed to all the Apostles in generall: but if we take Saint *John* apart from the rest, and consider what was afterwarde revealed to him in *Patmos*, we shall finde in his Apocalypcicall vision, besides other times more obscurely intimated, an expresse prophecy of no lesse than a thousand yeers, which whatever it meane, cannot be a small time, and must be fulfilled in this world, and not in the world to come. Notwithstanding all this, I make no question but in the Apostles times many of the beleeving Gentiles, mistaking the Apostles admonition to the Jewes, of the end of their state approaching, thought the end of the whole world and the day of the Lord had been also neer, whom therefore *Paul* 2 *Thes.* 2 beseeches to be better informed, because that day should not come untill the Apostasie came first, and that man of sin were revealed.

shew it *parat*: but if I doe, it was the Appendix of hindering or debarring marriage, mentioned in the next verse, which as a thread led me the way to the end of the eleventh chapter of *Daniel*, where I found it, and in a place too very suspicious, being taken I think by almost all the Ancients for a prophecy of Antichrist; yea and so expounded by the greatest part of our own, though with much variety of reading and application. But here the words themselves in the 36, 37, 38, 39 verses of the eleventh chapter of *Daniel*, translated as I think *parat*, *verbatim*, without any wresting or straining the Hebrew text: they are a description of the *last* or *Roman Kingdome*, with the severall states thereof: conquering nations, persecuting Christians, false worshipping Christ.

The words are these, *Daniel cap. 11. 36,*
37, 38, 39. verses.

36 Then a King shall doe according to his will, & shall exalt and magnifie himselfe above every god, yea against the God of gods shall hee speak marvellous things, and shall prosper untill the indignation be accomplished: for the determined time shall be fulfilled.

37 Then he shall not regard the gods of his Ancestors, nor shall he regard the desire of women, no nor any god: but he shall magnifie himself above all.

36 Tunc faciet pro libitu suo Rex, & exsollet ac magnificabit seipsum supra omnem deum, etiam contra Deum deorum loquetur stupenda, proficietur: donec consummata fuerit indignatio: nam statutum perficietur.

37 Tunc ad Deos majorum suorum non attendet, nec ad desiderium mulierum, nec ad ullum numen attendet: sed supra omne se magnificabit.

ושׂה כרצנו
המלך ויחרום
ויתנדר על כל
אל ושר אל
אלים ירכר
נפלאות וחזק
עד כלה זמ
כי נחרצה
נטשה:

ועל אלהי אבותיו
לא יבין ושר
חרפה כשימ ישר
כל - אלוה לא
יבין כי על כר
יחבר:

38 For to [or together with] God, in his seat, hee shall honour Mahuzzims: yea together with that God whom his Ancestours knew not, shall he honour them with gold, and with silver, and with precious stones, & with pleasant things.

39 And hee shall make the holds of the Mahuzzims withall (or joyntly) to the forreign god: whom acknowledging, hee shall increase with honour, and shall cause them to rule over many, and shall distribute the earth for a reward.

38 Nam ad [vel iuxta] Deum, Mahuzzimos, in sede ejus honorabit: scilicet ad Deum, quem non agnoverunt majores ejus, honorabit eos auro, & argento, & lapidibus pretiosis, & rebus desideratissimis

39 Et faciet munimenta Mauzzimorum una deo peregrino (sen exotico); quem agnoscendo, multiplicabit honorem, & dominari faciet eos in multis terramq; partietur in mercedem.

יְהוָה מְעוֹמֵם עַל
כְּבוֹד וְלֹאֵלֹהִים
אֲשֶׁר לֹא יָדָעוּ
אֲבוֹתָיו יִכְבֹּד
בְּזָהָב וּבְכֶסֶף
וּבְאֲבָנִים קְדָה
וּבְחִמְדוֹת:

וְשֶׁה לְמַכְצָר
מְעוֹמֵם עִם
אֱלֹהֵי נֹכַר אֲשֶׁר
הִכִּיר יִרְבֶּה כְּבוֹד
וְהַמְשִׁילֵם כְּרִבִּים
וְאֶרְצָה יַחֲלֹק
כְּמִחָר:

1 Now for the understanding of this Prophecy, we must take notice that the Prophet *Daniel* at the beginning of these verses, leaves off the Greek kingdome with *Antiochus*, of whom he was speaking before, and falls about the Romane: the reason being, because after *Antiochus*, in whose time *Macedonia* (whence that kingdome sprung, with all the rest of *Greece*) came under the Romane obedience; the third kingdome comes no more into reckoning, *Daniel* himselfe calling the time of *Antiochus* reign; the latter end of the *Greek* kingdome, cap. 8.23. and, as I take it, he intimates the same in this chapter in the verses immediately fore-going: these we have now to deale withall: from thence forward therefore the Romane succeeds in the account of the Great Calendar of time.

2. Under the name *King* we must understand the whole Roman State under what kind of government soever: for the Hebrewes use *King* for kingdome, and kingdome for any Government, State or Policy in the world: for the Divell in the Gospel is said to have shewn Christ all the kingdomes of the world, Monarchies, Aristocracies, Democracies, or what other kind soever.

3. Where it is said, this King shall exalt himself above every God, nothing is thereby meant, but the generality, and the greatnesse of his conquests and prevailings: and the reason of that phrase or manner of speech should seem to be, because in the time of Paganisme every City and Country was supposed to have their proper and peculiar gods, which were deemed as thir guardians and protectors: whence in the Scripture, according to the language of that time, we may observe a threefold use of speech. First. The Nations themselves are expressed and implied under the names of their gods: The Israelites were called the people of *Jehovah*, so are the Moabites the people of *Chemosh*, Numb. 21. 29. The Lord threatned, Deut. 4. 28. & 28. 64. Jer. 16. 13. to scatter Israel among the nations, from one end of the earth even to another, & that there they should serve other gods day and night; gods the work of mens hands, wood and stone, which neither they nor their fathers had known: that is, they should serve them, not Religiously, but Politically, insomuch as they were to become slaves and vassals to *Idolatrous nations; even such Idolaters as neither they nor their fathers had ever heard of. For as for a religious service of Idols, the Jewes were never so free as in the captivity, as we see by experience at this day: but with the service of bondage they may be said Politically to have been the vassals of Idols, as being in bondage to the servants of other gods. As a Christian taken by the Turks may in the like be said to come in bondage, & be a slave to *Mahomet*: for a slave to the servants is in a sense servant to their masters. Let it also

So Targum,
Onkelos and
Jonathan both
render it ex-
pressly Deut. 28
36. 64. also c.
4. 28. see Non
Targum Jona-
than, Jer. 16.
13. 1 Sam. 26.
19. that is in
all the places
forecited.

also be considered whether that of *David* 1 Sam. 26. 19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods; that is, banished me into a nation of another Religion. Secondly, The exploits of the nation are said to be done by their gods, even as we by like priviledge of speech ascribe unto our Kings what is done by the people under them: thus* 2 Chron. 28. 23. *the gods of Damascus are said to have smote Abaz: he sacrificed to the gods of Damascus that smote him: and he said, Because the gods of Syria help them, therefore will I sacrifice to them, that they may help me.* Jer. 51. 44. *it is said of the dominion of Babylon, that the nations flowed together unto Bel, and that he had swallowed up their wealth, which the Lord threatned there to bring forth againe out of his mouth. Thirdly, & that most frequently of all others, What is attempted against the nation, is said to be attempted against their gods: Even as Generals bear the name not only of the exploits, but also of the disadvantages of the armies led by them: so here the gods are said to receive the affronts, defeatures, and discomfitures give unto the people under their patronage. *Rabshaketh vaunts in his masters name,* 2 Kings 28. 33. *Hath any of the gods of the nations delivered at all his land out of the hand of the King of Assyria? where are the gods of Hamath, and of Arphad? where are the gods of Sepharvaim? Esay 46. 2. prophecieth thus of the taking of Babylon by Cyrus: Bel boweth downe, Nebo stoopeth, they could not deliver the burden, but they themselves are gone into captivity. In the like Itraine propheticth* Jeremy, cap. 50. 2. *Babylon is taken, Bel is confounded, Merodach is broken in pieces, her Idols are confounded. And again, Jer. 51. 44. I will punish Bel in Babylon, and I will bring out of his mouth that which he hath swallowed up and the nations shall not flow together any more unto him: yea the wall of Babylon shall fall. The same Prophet saith*

* 1 Sam. 7. 23. God is said to have redeemed Israel from Egypt, from the nations & their gods. See Tremel. who turnes it more to our purpose

saith of *Moabs* captivity, cap. 48. 7. *Then shalt be taken, and Chemosh shall go into captivity with his Priests and his Princes together.* *Moab* likewise in his affronts and derision of *Israel* is said to have magnified himselfe against the Lord; according to which manner of speech the successe and prevailing of the Roman in the advancing his dominion, and subduing every nation under him, is here expressed by his exalting and magnifying himselfe above every God. This I suppose to be the ground of that manner of speech; though if any had rather, as others doe, take gods here for Kings and Potentates of the earth, it will I confesse come all to one purpose.

4. By the gods of their Ancestours, whom the Roman State should at length cashier and cast off, are meant all the Pagan *Deities*, and heathen Gods, which were worshipped in that Empire.

5. By *desire of Women*, which the Roman of that time should not regard, as he was wont, is meant the *desire of living*, or desire of having women for the society of life; conjugall affection, which is expressed *Gen.* 2. 24. to be such a desire for which a man should leave father and mother and cleave to his wife, and they shall be both one flesh: and it might have been in this place, *desire of wives*, as well as *desire of women*; for there is no other word used in the Originall for *wives* above once or twice in the whole Scripture, but this נָשִׁים which is here turned *women*. With the like use of the word *desire*, the Spouse in the *Canticles* cap. 7. 10. expresseth her welbelov'd to be her husband: *I am my wel-belov'ds* (saith she) *and his desire is toward me*; that is, he is my husband: for so twice before she expressed her selfe, cap. 2. 16. *My beloved is mine; and I am his.* Cap. 6. 3. *I am my beloveds, and my beloved is mine.* So *Ezek.* 24. 16. the Lord threatening to take away *Ezekiel's* wife, saith, *Behold, I take away from thee the desire of thine eyes*; and afterward ver. 18. it followeth, *and at even my wife died.* Yea, the

עֵינַיִךְ
מִחֶמְדֶּךָ

a See the oration of *Licinius* to his Soldiers, *Euseb de vita Constanti.* lib. 2. c. 5.

b Syr. מלך נוכרי The Altar he there speaks of in his defence was inscribed *אלהינו* *Elohu*, which God (saith he) I preach unto you.

c Roma cum pene omnibus dominaretur gentibus omnium gentium serviebat erroribus, & magnam sibi videbatur assumpsisse Religionem, quia nullam respuebat falsitatem, *Leo mag in Ser. 1 in nat. Apo. Pet. & Paul.* Hic confutandi Daemonum cultus hic omnium sacrificiorum impietas destruenda, ubi diligentissima superstitione habebatur collectum quicquid usquam fuerat

Roman language it selfe is not unacquainted with this speech: *Cicero ad uxorem. En mea lux, meum desiderium.* This desire of women and married life, the Roman should discountenance, when he shook off the gods of his Ancestors.

6 By the *strange and forraigne God* whom the Roman should at length acknowledge, is meant ^a Christ; for though to the Jew every strange and forreign god were a false god, yet to the Gentiles, who worshipped none but Idols, the forreigne god was the True: therefore the Philosophers at *Athens*, when Saint *Paul* preached Christ unto them, said He preached ^b *Εἰς ἄγνωστον θεόν, a forreigne god.* The want of which consideration hath much obscured this Prophecy, this *forreigne god* being still supposed to be a false god: when to those who worshipped all kinds of false gods, as the ^c Roman did, a *forreigne god*, whom their fathers knew not, must needs be the True.

7. Where it is said *with this forreigne god he shall honour Mahuzzims*: these *Mahuzzim*, or *Manzzims*, are these Daimons we seek for, whom the Roman should worship with Christ, whom he should embrace; For *Mahuzzims* are *Præfiores dii*, such as Saints and Angels are supposed to be, as I shall shew by and by: where though I shall be new for the particular, yet for the generall I shall agree well enough with the Fathers, who constantly thought that under this *Mahuzzim* was some Idol meant, which Antichrist should worship, and many of our times have taken it for the Masse.

But I must first say something of the translation of this verse, and then will come to the signification of this word *Mahuzzims*.

For the first, whereas the preposition *ל* *ולאלהינו* is usually neglected, and the words *אלהינו* *God* and *Mahuzzim* construed together as one thing, viz. *God Mahuzzim*, or, as some, the *God of forces*, I expresse

various erroribus instructum *Is. 16.*

the

the Preposition Lamed, an *conferre* God and *Mahuzzim* apart, as here, *viz.* *to* or *together* with God he shall honour *Mahuzzims*, &c. *Ad, vel-juncta, Dnm, Mahuzzimos honorabit.* For the preposition *It* is made of *ו* and signifies the same with it, *viz.* addition of, or joyning of things, *ad-juxta, apud, pro* *ב* in, *pro* *ב* *pro* *ב* *con-*
tra, super, to, together, and besides with, as *Lev. 18. 18.* *Thou shalt not take a wife to her sister, וְאִתָּהּ אִשָּׁתָּה* that is, together with her sister. By this means the controversie between *Jannus* and *Graerus* is taken away: for *Jannus*, as should seeme, seeing no reason why the Preposition *ו* should be neglected, and that by so doing the Verb *בכר* was made irregularly and against use to governe a Dative case, he expresses the Preposition by *Quod ad,* or *Quod attinet ad,* (*id est*) as concerning. But the words God and *Mahuzzim* he separateth not, but turneth them as in *status constructus, viz.* the god of might and of forces: understanding thereby the true and Almighty God himselfe. Against which *Graerus* excepts, first, that to render the Preposition *ו*, *ad,* as concerning, favours of a Latinitie rather than of an Hebraisme Secondly, that he doth as good as strike out the distinctive accent *Athnach* (*^*) which is a Colon, in as much as he makes the sentence being a full member, to be imperfect and defective, and yet would seem to stand in awe of that smaller distinction *Zakeph-katon* (*:*) over the word *Mahuzzim*, which yet stands there, as *^* elsewhere it doth, but for a *nota bene*. Thirdly, that to expound god *Mahuzzim* to be the true God, against the consent not onely of the Jewes who ever take it for some Idol or other, but of the ancient Christian writers who understand by it some Idol of Antichrist, yea some, the Divell himselfe, and many of our owne who take it for the Idol of the Masse, and some otherwise, yet for some Idol-deity: To expound this of the true and mighty God without example in Scripture, *Graerus* thinks not tolerable: where-

d See this use
of γ Ezra 1.5
Vulg & Angl.
with Lev. 16.
21. Vulg &
LXX.
Num. 9. 15.
LXX
Ibid. cap. 33. 2.
LXX. cap. 32.
33 LXX Vulg.
cum. Angl.

Ex. ver. 42.
of this ch. o-
ver מְצִירִים
and ver. 3. of
the next chap-
ter over.
הַמְשָׁכִילִים
where it is
impossible it
should dis-
tinguish, and so
elsewhere.

wherefore himselfe had rather yeeld the construction of the verb יָצַח to be irregular: *Junius* himselfe having admitted it in the next member of the verse, and to suppose it to be a mysticall Solecisme, the spirit intending by the Anomaly or incongruity of the Syntax to signifie an Anomaly or incongruity of Religion: but their inconveniences on both sides, as farre as I can see, are wholly accorded by that translation we have given. Whereof let the Reader judge.

I come now to unfold the significat'on of the word *Mabuzzim*: a word which most translations retaine, the Sepuagint calling it μαυζιμ, Saint *Jerome* and the Vulgar Latine, *Maazim*; the Geneva and others, *Mabuzzim*: this מַבֻּזִּים *Mabuzzim* I say is in the Plurall number, the singular מַבֹּז *Maboz*, which in the abstract signifies sometimes strength, sometimes a Fortresse, or Bulwark: *offi* *robustus fuit*: but the Hebrewes use Abstracts for Concretes: examples are many in the Old Testament, as *justitia pro justis*: captivity for captives, &c. In the New Testament, Principalities, Powers, and Dominions, for Princes, Potentates, and Dominators: so *Maboz*, strength, or a Fortresse, for him that strengthens or fortifies, that is a Protector, Defender, Guardian, and Helper. Wherefore the Septuagint five times in the Psalmes render the word מַבֹּז *Maboz*, *defensor*, and the Vulgar Latine as often *Protectors*: the places are these, *Psal.* 27. 1. *The Lord is* מַבֹּז *the protector of my life, of whom should I be afraid?* *Psal.* 28. 8. *The Lord is their strength, and he is* מַבֹּז *Maboz* *strength, the Maboz of salvation of his anointed:* where the Septuagint, *defensor* & *salvator*, and the Vulgar, *Protector* *salvationum*. *Psal.* 31. 1. *Bow downe thine eare to me, deliver me speedily, be thou unto me* מַבֹּז *for a Rock* *Maboz*: Septuagint, *ἀντίστασις*: Vulg. in *Drum* *Protectorem*: againe verse 3. *Pull me out of the net that they have laid privily for me.* מַבֹּז

*Some render is not of, but, is his Anointed or Messiah, that is, Messiah is *Maboz* *strength*.

מְבַרְכֵּךְ Thou art my Protector; Septuagint, ~~the~~ ~~protection~~ ~~of~~
 the Vulgar, Protector. Psal. 37. 39. The salvation of the
 righteous is from the Lord, he is ~~מְבַרְכֵּךְ~~ ~~Mabuzzim~~,
 their ~~Maboz~~ in the time of trouble: where the Septuagint
 and the Vulgar render as before ~~protection~~ and Protector.
 How think you now, are not Saints and Angels wor-
 shipped as *Mabuzzims*? True Christians have with
 David, in the Psalme before quoted; one *Maboz*, Jeho-
 vah *Maboz*, that is, Christ; but Apostate Christians
 have their many *Mabuzzims*. Oh, would they wor-
 shipped only יְשׁוּעִית מְבַרְכֵּךְ *Maboz* of salvations, as you
 heard David even now call him, Psal. 28. You may if
 you please compare with these places of the Psalmes that
 in the first verse of this eleventh of Daniel, where the An-
 gel said he stood in the first yeere of Darins the Mede to
 confirme and be a *Maboz* to him, וְלִמְצוֹתָיו which we
 translate, to strengthen him; by which we may see how
 fitly this name may be applyed to Angels and so to Saints,
 supposed in helping, protecting, assisting, to be like them.
 Thus you see the concrete sence of *Maboz* for Helper,
 Protector, and Defender, is not new. But what if we take
 the word passively, force and strength, for forts and strong
 ones: will not then the valiant Martyrs and Champions
 of the faith well bear the name of *Mabuzzims*? and these
 are they whom at the first Christians worshipped onely
 in this sort, as an honour peculiarly due unto their suffer-
 ings. Moreover, that you may not think this word and
 the notion thereof unproper to be given unto a Deity,
 observe that the true God is called a Rock ~~וְרֹקֵץ~~ seven
 times Deut. 32. which the Vulgar turnes as often Deus:
 yea in the same place false gods are termed also ~~וְרֹקֵץ~~
 Rocks, ver. 31. Their Rock, i. e. the Gentiles Rock is not
 as our Rock, even our enemies themselves being Judges:
 and ver. 37. Where are their gods (that is Baalim) their
 Rock in whom they trusted? which did eat the fat of their
 sacrifices, &c. The like you shall finde in Hannabs song,

and other places of Scripture. See now the parity: The True God, or Christ himselfe is often by *David* said *Mahon*; why may not then False gods, or Plurality of Christs be called *Mahonites*? Rock and Fortresse are not words of so great difference.

Thus having cleared the chiefeſt difficulties in the Text, and made the way ſmooth, let us read over the words againe, and apply the interpretation unto them.

D A N. II.

See the notice
hercof at that
time taken by
the Iewes.

1 Mac. 8. a
principio ad
ver. 13. inclu-
ſive.

Verse 36. Then a
King shall doe accord-
ing to his Will, and
shall exalt or magnifie
himselfe above every
god.

36. That is, toward the end of
the reigne of *Antiochus Epipha-
nes*, the Roman shall prevail, and
set up the Fourth Kingdome,
making himselfe master of the
kingdome of *Maccedon*, and ad-
vancing himselfe from this time
forward by continual conquests,
shall Lord it over every King
and Nation.

Yea against the God
of gods shall he speake
marvellous things,
and shall prosper, untill
the indignation be ac-
complished: for the
determined time shall
bee fulfilled.

Yea Christ the God of gods, &c
King of the kings of the earth,
who in those times should ap-
pear in the world, the Roman
shall mock, blaspheme, and cruci-
fie, and by most bloody edicts
shall persecute and massacre his
servants the Christians, and yet
shall prosper in his Empire, untill
these outrageous times be ended,
that is, untill the dayes of *Con-
ſtantine*: for the time God hath
appointed must be fulfilled.

Verse 37. Then he shall not regard the gods of his Ancestors, nor shall he regard the desire of women; no nor any God: but he shall magnifie himselfe above all.

Verse 38. For he (or together with) God, in his seat, he shall honour Mahuzzims: yea together with that God, whom his Ancestors knew not, shall he honour them with gold, and with silver, and with precious stones, and with pleasant things.

37 When that appointed time for the date of his prosperitie comes to his period, and the time of his ruine and change of his dominion drawes neere, then this Roman state shall casture and forsake the Idols and False gods, whom their Fathers worshipped, and shall acknowledge Christ a God whom their Fathers knew not: at that time the desire of women and married life shall be discountenanced, and shall not be of that account and regard it had been: but contrary to the long continued custome of the Romans, single life shall be honoured and priviledged above it: yea and soon after the Romane shall beare himselfe so, as if he regarded not any God: and with Antichristian pride shall magnifie himselfe over all.

38 That is, together with the Christian God, who is a jealous God, &c to be worshipped alone, hee shall worship Mahuzzims, even in his seat and Temple: even with a forreine God, whom his Ancestors acknowledged not shall hee honour Mahuzzims, with gold and silver, and with precious stones, and with pleasant things.

Verse

Verse 39. And bee shall make the holds of the Mahuzzims withall (or joyntly) to the forreine god: whom acknowledging, he shall increase with honour, and shall cause them to rule over many, and shall distribute the earth for a reward.

39 And though the Christian God, whom he shall professe to acknowledge and worship, can endure no competitors, yet shall he consecrate his Temples and Monasteries (Ecclesiasticall holds) jointly to the Christian God, and to his *Mahuzzims, Des & Sanctis*, yea he shall distribute the earth among *Mahuzzims*, so that beside severall patrimonies which in every Countrey he shall allot them, he shall share whole Kingdomes and Provinces among them. *Saint George* shall have *England*: *Saint Andrew* shall have *Scotland*, *Saint Denis*, *France*: *St. James*, *Spaine*: *S. Mark*, *Venice*, &c. and beare rule as Presidents and Patrons of their severall Countries.

Thus we see how *readily* how *expressly* the Spirit foretold the Roman Empire, having rejected the multitudes of gods and Dæmons worshipped by their Ancestours, and betaken themselves to that One and Onely True God which their Fathers knew not, should nevertheless depart from this their Faith, and revive againe their old Theology of Dæmons by a new Superinduction of *Mahuzzims*.

Now although this Prophecie thus applied, be so evident, that the onely pointing at the event were able almost to convince the Reader, yet that we may the more yet admire the truth of God in the contemplation of an event so suitable, I will add these following observations concerning it.

1 First, that agreeably with the date of the Holy Ghost

Ghost, the Roman Historians themselves have observed and marked out this time of their prevailing against Macedonia (which I said was accomplished toward the end of the reign of *Antiochus Epiphanes*) for the beginning of the Dominion over the world. *Lucius Florus lib. 2. cap. 7.* Cedente Hannibale, premium victoria Africa fuit, & secutus Africam terrarum orbis; post Carthaginem vinci neminem puduit; secuta sunt statim Africam, Gentem; Macedonia, Gracia, Syria, ceteraque omnia quodam quasi astu, & torrente fortuna: sed prius omnium Macedones, affectator quondam imperii populus. In *Velleius Paterculus lib. 1. cap. 6.* is an Annotation out of one *Emilius Sura*, in these words. *Emilius Sura de annis populi Romani.* Assyrii, Principes omnium Gentium, rerum potiti sunt, deinde Medi, postea Persa, deinde Macedones, exinde duobus regibus Philippo, & Antiocho, qui a Macedonibus oriundi erant, haud multo post Carthaginem subactam, devictis, summa Imperii ad Populum Romanum pervenit. Inter hoc tempus & initium Nini Regis Assyriorum, qui Princeps rerum potitus, intersunt anni mille nongenti quinque.

Here the time of the Romans prevailing against the Macedonian King is made the beginning of their Empire; even as *Daniel* also beginneth the Roman account from thence; but with this difference, that whereas *Emilius Sura* seems to reckon from the beginning of these prevailings in the victories against *Philip*, *Daniel* counts from the victory against *Persens* his son; when that conquest was now perfected, and *Macedonia* brought into a Province, which happened (as I have already said) the same year that *Antiochus Epiphanes* prophaned the Temple of *Jerusalem*.

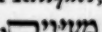
2. That no Kingdome in the world that we know of, could more literally be said in their conquests to exalt and magnifie themselves above every God, than the Roman; in respect of a solemn custome they used in their wars, by a certain charm to call out the gods of any City

when they besieged it. The form whereof *Macrobius* gives us, *l. 3. Saturna. c. 8.* as he found it in *Sammon Serenus* his fifth book of hidden secrets, namely this-- If it be a god, if it be a goddesse that hath the City of Carthage in protection-- And thou especially, whosoever thou art, the Patron of this City and people, I pray and beseech, and with your leave require you to abandon the people and City of Carthage, to forsake the places, Temples, Ceremonies, and Enclosures of their City; to go away from them, and to strike feare, terror, and astonishment into that people and City: and having left it, to come to Rome to me and mine: and that our Cities, Places, Temples, Ceremonies be more acceptable, and better liked of you, that you would take the charge of me; of the people of Rome, and of my souldiers, so as we may know and understand it: If you do so, I vow to build you Temples, and to appoint solemne sports for you.

3. That *Constantine*, the first Emperour under whom that State forsook the gods of their forefathers, and became Christian, together with this alteration, abrogated thole ancient Roman Lawes, *Julia* and *Papia*, wherein the desire of women and married life was so much priviledged and encouraged, and single and unmarried life disadvantaged. Heare it in the words of *Zozomen lib. 1. cap. 9. Hist. Ecclesiast.* There was (saith he) an ancient Law among the Romans, forbidding those who after five and twenty years old were unmarried, to enjoy the like priviledges with married ones, and besides many other things, that they should have no benefits by Testaments and Legacies, unlesse they were next of kindred, and those who had no children to have halfe their goods confiscated: therefore the Emperour seeing those, who for Gods sake were addicted to chastity and virginity, to be for this cause in the worst condition, he accounted it a folly for men to goe about to increase their kind, with such carefulnesse and diligence: when as Nature according to divine moderation, continually receives as well
diminu.

diminution, as increase. Therefore he published a law to the people, that both those who lived a single life, and those who had no children, should enjoy the like priviledges with others: yea he enacted that those who lived in chastity and virginity, should be priviledged above them, enabling both sexes, though under yeares, to make Testaments, contrary to the accustomed polity of the Romans.

This alteration of the Roman law by Constantine, Eusebius also witnesseth *lib. 4. cap. 26. de vita Constantini*: and againe *cap. 28.* where he saith, that above all he honoured most those that had consecrated their lives to divine Philosophy; he meanes a monasticall life: and therefore he almost adored the most holy company of perpetual Virgins. That which the fathers had thus enacted, the sonnes also seconded: and some of the following Emperours by new edicts, till there was no Relique left of those ancient priviledges, wherewith married men had been respected: which *Procopius* saith (how rightly I examine not) was the cause of the ruine of that Empire, which was so much enfeebled, and weakned through neglect of the procreation of children, that it was not able to match the numerous armies of barbarous nations. This was the first step of dis-regarding marriage, and the desire of wiving: which was not an absolute prohibition, but discouraging. But no sooner had the Roman Bishop, and his Clergy got the power into their hands: but it grew to an absolute prohibition: not for Monkes onely: but for the whole Clergy: which was the highest dis-respect that could be to that which God had made honourable among all men.

4. Lastly, it is a thing not to be passed by without admiration, that the Fathers and others, at the beginning of Saint-worship, by I know not what fatall instinct, used to call Saints and their Reliques, Towers, Walls, Bulwarks, and Fortresses, that is,  Mahuzzim, in the prime and native signification. Basil in his Oration upon the

forty Martyrs, whose Reliques were dispersed over all the Countries thereabouts, speaks in this manner: *These are those who having taken possession of our Countrey, as certain conjoynd Towers, secure it from the incursions of Enemies.* The same Basil concludes his Oration upon *Mamas* a Martyr in this manner: that God who hath gathered us together in this place, and disposeth of all that is to come, keep us safe from hurt, and secure us from the ravening Wolfe, and preserve steadfast this Church of *Cæsarea*, being guarded with mighty Tower of Martyrs, *Χρυσόστομος* in *Hom. 32.* upon the Epistle to the *Romanes*, speaking of the Reliques of Saint *Peter* and *Paul*; This corps (saith he) meaning of Saint *Paul*, fortifies this City of *Rome* more strongly then any Tower, or tenne thousand rampires, as also doth the corps of *Peter*, *Πέτρος* &c. Are not these strong *Mahuzims*?

The like whereunto is that of *Venantius Fortunatus* a Christian Poet, not above an age younger than *Chrysostome*:

*A facie hostili duo propugnacula præsunt,
Quos fidei turres urbs caput orbis habet.*

The Faith's two Towers in Lady *Rome* do lye,
Two Bulwarks strong against the Enemy.

At the same thing aimes *Gregory lib. 7. Ep. 33. ad Romanicam Patriciam*, entreating her to come to *Rome*: *Si gladios Italia & bella formidetis*, if you feare the swords (saith he) and warres of *Italy*, you ought attentively to consider, how great the protection of blessed *Peter*, the Prince of Apostles, is in this City, wherein without any great number of people, without the aid of souldiers, we have bene so many yeeres in the midst of swords, by Gods providence safely preserved from all hurt.

But

But to returne againe to Saint *Chrysostome*, who in his Homily upon the Egyptian Martyrs, *Hom. 70. ad populum Antiochenum*, speaks after this manner: *These Saints bodies* (saith he) *fortifie our City more strongly, than an impregnable wall of Adamant; and as certaine high rocks hanging on every side repell not onely the assaults of those enemies, which are sensible and seen with the eye; but also overthrow and defeat the ambuscadoes of invisible fiends, and all the stratagems of the Divell. Here you see are Mahuzzims too.*

So long before, in the dayes of *Constantine*, *James Bishop of Nisibis*, renowned for holinesse, was according to order given by *Constantine* in his life time, saith *Gennadius*, buried within the wall of that City, being a Frontire of the Empire, *ob Custodiam, viz. Civitatis. Gennad. de vir. illustr. cap. 6.*

Evagrius lib. 1. c. 13. tels us that the Antiochians offered up a supplication to the Emperour *Leo* the first, about the year 460. for the keeping of the corps of holy *Simeon*, surnamed *Stylita*, or the *Pillarist*, in this forme: *Because our City hath no wall* (for it had been demolished in a Fury) *therefore We brought hither this most holy body, that it might be to us* *αὐτοῖς αἰ χροῖμα.* a Wall and a Fortresse, which would be in the Hebrew Language *לשור ולמבצר* *Leshur vlemaboz.*

Saint *Hilary* also will tell us, that neither the guards of Saints, nor *Angelorum munitiones*, the Bulwarks of Angels, are wanting to those who are willing to stand: here Angels, are *Mahuzzims*, as Saints were in the former.

The Greeks at this day, in their *Preces horaria*, thus invoke the blessed Virgin: *O thou Virgin mother of God, thou impregnable wall, thou Fortresse of salvation,* *מבצר ושור* *Psal. 28.* we call upon thee, that thou wouldst frustrate the purpose of our enemies, and be a fence to this City: thus they go on, calling her the *HOPE, SAFEGUARD*

and Sanctuary of Christians: here is מְצֻצִים *Mahoz Mahuzzim*, a strong *Mahoz* indeed.

To conlude, the titles of *Protectors*, *Guardians*, and *Defenders*, which is the signification of *Mahuzzim* when a person is meant, as they are more frequent, so are they no lesse ancient: *Greg. Nyssen*. in his third oration of the forty Martyrs, calls them *ἀποκροται αὐτῶν ἀνέμους*, *Guarders* and *Protectors*.

Encherius his Saint *Gervase*, the perpetuall Propugnator, Protector of the faithfull. *Theodoret lib. 8. de curandis Gracorum affectionibus*, calls the holy Martyrs Guardians of Cities, Lieutenants of places, Captaines of men, Princes, Champions, and Guardians, by whom disasters are turned from us, and those which come from Devils debarred and driven away. I might here add something also concerning Images, whose worship is another part of the doctrine of Demons, and shew how well the name *Mahuzzim* would besit them, which the Iconomicall Councell of Constantinople calls so unluckily *ἀκρόπολεις* *ἑρμῆς* the Fortresses, or *Mahuzzim* of the Divell; and perhaps the nine and thirtieth verse in the fore-alledged Prophecie might be yet more literally translated, if the word *וַיַּעַשׂ* *facere* were taken in a religious sence: And he shall do unto, or offer unto the holds of *Mahuzzim*, together with forreigne gods; &c. that is, he shall do religious service to the Images of Saints, together with Christ. I might also put you in mind of the terme *munimentum*, given to the Crosse, and that so usuall Latine phrase of *Munire signo Crucis*, to fortifie, that is, to signe with the signe of the Crosse, but I will not engage my selfe too farre in these Grammaticall speculations.

As for the following verses of this Prophecie, if any desire to know it, they may, as I think, be interpreted and applied thus.

Ver. 40. And at the time of the end, that is, in the Romans *ἐν τοῖς ἔσχατοις*, or latter times, shall the King of the South

But *Constantinus Manasses* the Greek Historian inveighing against *Leo Isaacus* for demolishing Images, calls them, *τεῖνες ἀσπίδες καὶ ἀρμυραὶ* *asque munitio- nes religiosi cultus*.

South (that is, the Saracen) push at him, and the King of the North (the Turk) shall come against him, like a whirlwind, with chariots, and horsemen, and with many ships, and he shall enter into the Countries, and shall overflow and passe over.

i.e. The Saracen.

Ver. 41. *He shall enter also into the glorious Land Palestina, and many shall be overthrowne, but these shall escape out of his hands, Edom and Moab, and the chiefe of the children of Ammon: that is, the Inhabitants of Arabia Petraea, which were never yet Provinciaalls of the Turkish Empire; yea with some of them he is faine to be at Pension for the safer passage of his Caravans.*

Ver. 42. *He (the Turk) shall stretch forth his hands also upon the Countries, of those parts, and the land of Egypt (though it should hold out long under the Mamalukes, even till the year 1517) shall not escape.*

Ver. 43. *But he shall have power over the treasures of gold, silver, and all the precious thing of Egypt; and the Libyans and the Cushites; that is, the neighbouring nations, whether of Africk or Lybia, as in those of Algiers, &c. or of the Arabians in Scripture called Cushim, shall be at his steps, that is, at his devotion. That which remaines as I suppose is not yet fulfilled, and therefore I leave it: Time will make it manifest.*



PART 2.

Verf. 2. *Through the hypocrisie or faining of lyars, is con-
 sidered the condition of those who have their consciences seared*
αὐτοῦ ἡ ἀποστασία ἐστὶν ἡ ἡγεμονία τῶν ψυχῶν αὐτῶν.

Verf. 3. *Of those who forbid to marry, and command to ab-
 staine from meats, which God hath created to bee received with thanksgiving of them*
καὶ τὸ ἐπιβάλλειν τὴν ἀποστασίαν ἐπὶ τοῖς ἀνθρώποις, καὶ τὸ ἐπιβάλλειν τὴν ἀποστασίαν ἐπὶ τοῖς ἀνθρώποις
αὐτοῦ ἡ ἀποστασία ἐστὶν ἡ ἡγεμονία τῶν ψυχῶν αὐτῶν.

IF the first part of this Propheisie, being a de-
 scription of the Condition of that solemn de-
 fecton which was to come: I have spoken hi-
 therto. I come now to the second part of
 the division, the quality of the persons, and the
 meanes whereby it was to enter, and to be advanced, which
 is set forth in the verses now read: which though you may
 finde by others otherwise translated, yet I hope the tran-
 slation which I have propounded, if the judicious Reader
 please to examine it, will approve it selfe not onely not to
 be an enforced one, but such as salves that incongruity of
 construction, which the other could not avoid: for it is
 usually translated intransitively, with reference to the
 persons expressed in the former verse, viz. that they
 should speak lies in hypocrisie, having their conscience
 seared with an hot Iron, and forbidding marriage, and
 commanding to abstaine from meats: so as that which
 in the former verse is named Doctrines of Devils, should
 onely

onely meane that in generall tearmes, which in these verses is particularly instanced, to be doctrines of prohibiting marriages, and abstaining from meats, as two branches of that devilish doctrine, for so *Calvin*, *Melancton*, and some others seeme to expound it. But why this interpretation should not be the most likely: my first reason is:

First, because it makes *Saint Paul*, who speaks of that great Apostasie of Christians, which was to be in the Latter Times, to instance onely in the smaller; and if I may so say, almost circumstantiall errours: and to omit this maine and principall, which the Scripture elsewhere tels us, should be *Idolatry*, or *spirituall fornication*: who can beleieve that he could so balk the substance, and name that only which in comparision is but an Appendix thereto.

Secondly, He prophesies here in expresse words, of such things as were to come *ἡ ὀργὴ κρυφαία*, in the latter Times: but errours about marriage and meats were no novelty in the Apostles owne times, as the diligent Reader may easily collect out of their Epistles: which makes it improbable that he would specify the Apostasie of the latter times in these alone.

Thirdly, But my last reason whereunto I thinke I may trust, is, that the Syntax of the words in the Greek is incapable of such an intransitive construction, and consequently of the sense depending thereon: for the persons intimated in the former verse, are expressed *in casu recto*, *οἱ πορεύοντες*, but the persons here intended, we finde in the genitive: *ἀπολλύμενοι, καταναλισκόμενοι, καλούμενοι*: which I cannot see how they can agree with *οἱ πορεύοντες*, after the manner of intransitive construction: without breach of grammaticall congruity, not elsewhere sampled in our Apostles Epistles: indeed they would agree with *ἀσπνύμενοι*, but that would be a harsh sense every way, for either we must say as some

Calvin, Beza.

doe, that by devils are meant devillish men, or men led by the Devill, which is an hard signification, or else it would be a stranger sense, and I think not over-pliable to the usuall exposition, to say that devils should lie, have seared consciences, and forbid marriages, or meats: So that Beza, with others, had rather confesse a breach of Syntax, than incurre the inconvenience of such a forced sense. *Major est habita (saith he) sententia, quam constructionis ratio*, the Apostle heeded more the matter than he did the Grammar. But what needs this, so long as there is a better way to salve it? namely, to construe the words transitively, making all these genitive cases to be governed of *ἐν τῷ ψαλμῷ*, as, *ἐν τῷ ψαλμῷ* *ἐν τῷ ψαλμῷ*, by, or through the faining of lyars: *ἐν τῷ ψαλμῷ* *ἐν τῷ ψαλμῷ*, through the faining of those who had their consciences seared, and so forward: which construction is observed and followed by *Andreas Hiperius*, one of our reformed Writers, who translates it, *per simulationem falsiloquorum*, &c. and expounds it, *de modo quo fallent spiritus impostorum*, *fallent per simulationem seu hypocrisis falsiloquorum*: &c. and I beleve that * many others have so taken it; for our late translations are indifferent to be taken either way: howsoever it be, I see no way but this, to keep the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is easie and obvious, and not strained, so I hope to let you see the event to have been most answerable thereunto: That this was the manner, and this the meanes, this the quality of the persons, whereby the doctrine of Dæmons was first brought in, advanced and maintained in the Church, viz. through the hypocrisie, faining craft, or counterfeiting of those who told lies, of those who had their consciences seared, &c.

As for the use of the Preposition (*ἐν*) to signifie *causam instrumentalem*, or *modum actionis*, he that is not a stranger in the Scripture, knowes to be most frequent, the Greek
text

* So Castellus seems to understand it, translating it *per simulationem horum falsiloquorum*.

text borrowing it from the use of the Hebrew Preposition כּ which the Hebrews call כּ as when it signifies In, כּלִי : (i) *subjecti*. But two or three examples will not doe amiss: *Mat. 5. 13.* If the salt hath lost its savour, wherewithall shall it be salted? אִם אֶתֶּן אֶל־הַיָּם מֶלַח אֵיךָ יִמְלָח? *Acts 17. 31.* Because God hath appointed a day, in which he will judge the World in righteousness, בְּיוֹם אֲשֶׁר יִשְׁפֹּט אֱלֹהִים אֶת־הָעוֹלָם בְּצֶדֶק, by the man whom he hath ordained. *2 Pet. 3. 1.* I stirre up your pure mindes, אֲנִי מְעִירְכֶם, by way of remembrance. *Tit. 1. 9.* That he may be able, אֲנִי מְעִירְכֶם, by sound doctrine, to exhort and convince the gainsayers. And most naturally to the businesse we have in hand, *2 Thes. 2. 9, 10.* Of the man of sinne, whose coming (saith the Apostle) is after the working of Satan, אַחֲרֵי עֲמַל שָׂטָן, אֲנִי מְעִירְכֶם, with all powers, and signes, and lying wonders (or through them) and through all deceitfulness of unrighteousnesse, &c. So in my Text, אַחֲרֵי מְעִירְכֶם, &c. through the hypocrisie of Lyars.

Vide etiam Epistol. 4. 14.

Now for the unfolding of these words, this must first be observed in generall, that they are not so to be understood, as if these, who are the bringers in, and-advancers of the doctrines of Demons, should every one of them be guilty of all the severall imputations in this description, but they are to be construed rather as an asyndeton, by understanding the Conjunction, as if it had been thus uttered: Through the hypocrisie of Lyars, and through the hypocrisie of men of seared consciences, and lastly by the hypocrisie of those who forbid marriages, and meats. Or thus, through the hypocrisie, partly of Lyars; partly of men of seared consciences, partly of those who forbid marriage, and command to abstaine from meats: and so though many were guilty of all, yet some may be exempt from some; as namely some may be guilty of the last note, of forbidding marriage, and abstaining from meats, and yet free of the former, of being

in omni diffi-
but one omitti
copulativa
videtur, et
apponi. Linca
Noune sic et
am in Gra
cis?

counterfeit Lyars, and men of seared Consciences: which I speak for reverence of some of the Ancients, who though otherwise holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excused from having an hand, through the Fate of the times wherein they lived, in laying the ground-work, whereon soon after the great Apostasie was builded.

This therefore being remembred, I come now to the unfolding of them in severall: and first of the first, the *hypocrisie of Lyars*, ὑποκρισις ψευδολόγων. The word ὑποκρισις signifies dissimulat on, a faining, counterfeiting, a semblance, and shew of that which is not so indeed, as it seemeth; and this word we must repeat, αἰσιν αἰσιν, as belonging, in common, with the rest which followes; for all should be counterfeit: lying should carry the counterfeit of truth, the seared Conscience, a semblance of devotion: the restraint of Marriage should be but a shew of chastity: and abstaining from meats, a false appearance of abstinency: For the persons of whom they are spoken, should either make a shew of what themselves knew was not: or that which they thought they had, should be no better than a false shew, and counterfeit of that they took it for.

The Vulgar Latine in *Mar.* 12. 15. and the Syriack in the same place, turne the word *hypocrisis*, *versutia*, *dolus*, craft and subtlety: which sence, if need were, would not be denied admittance here. But I returne to ὑποκρισις ψευδολόγων, the *hypocrisie of Lyars*, which I conceive to be the same, and no other, than that which our Apostle speaks in the same case, *2 Thes.* 2. where he tels us, that *the comming of the man of sinne, and the Apostasie attending him, should be after the working of Satan, with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse, or unrighteous and ungodly deceiving, and that God should send them strong delusions, that they might beleieve a lye, &c.* Yea some of this, and

of that which followes in that place, may extend also to the rest which followes in my Text, howsoever the most thereof, as you heare, doth most evidently expound this *ὑποκρισις* *ἡδολογία*, this *hypocrisie of Lyars*. Now according to the event, this *hypocrisie of Lyars* doth appeare in three things: 1. Lyes of Miracles. 2. Fabulous Legends of the Acts of Saints, and sufferings of Martyrs.

3. Counterfeit writings under the name of the best and first antiquity. Lyes of Miracles will display their hypocrisie in three particulars. 1. Forgery. 2. Illusion. 3. Misapplication. 1. Forgery of Miracles never done, as were the reports of wondrous dreames, and visions, which had no other credit, but the Authors honesty, or miraculous Cures, by the power and reliques of Saints deceased, as when those who never were blinde, made others beleieve they had newly received sight. 2. Illusion: when though something were done, yet it was but a seeming and a counterfeit onely of a miraculous work, indeed some jugling trick of the Divell, or of his instruments. Lastly, Misapplication, either when that was attributed to a divine power, which was nothing but *ἡρπυγία τῆς διαβολῆς*, the work and operation of the Divell: or when it was interpreted, and abused to invite and confirme men in some Idolatrous error, as it happened in the miracle of the Shrines and Sepulchers of the holy Martyrs, which were interpreted to be for the confirmation of their Power, Presence, and notice of humane affaires after death, and to warrant us, and encourage men to have recourse unto them by prayer, and invocation, as unto Mediātours, and to give that honour unto their Reliques, which was due unto God alone. The like is to be said of the Miracles of Images, and of the Host, which though they smelt strong of Forgery, or Illusion, were supposed by a divine disposition to be wrought for the like end and purpose. All which was *ἡρπυγία αἰσῶν*, the power of seduction, or strong delusion, to make the world beleieve

leeve a Lye, as Saint Paul speaks 2 *Thessal.* 2. 11.

Concerning the hypocrisie of fabulous legend-writers of the Acts of Saints and Martyrs, you know what it means, as also the last which was named Counterfeit Authors, under the name of Antiquity; as approving those errors which latter times devised; I shall not need here to use any further explication: and thus you see what is comprehended under *ὑποκρίσει ψευδοῦς*, the hypocrisie, counterfeiting, or faining of Lyars. I should now come to display the truth of this particular of this Prophecie in the event; but I will first unfold the next imputation, *ὑποκρίσει κακωσυμμετρῶν* &c. the hypocrisie of those who have their consciences seared; which though it might be exemplified in other things, yet I meane to instance onely in that aforementioned, and so must give you the story of both together.

Ἐν ὑποκρίσει κακωσυμμετρῶν τῶν ἰδίων συνειδήσεων, &c.

Through the hypocrisie of those who have their consciences seared. For *ὑποκρίσει*, as I said before, is to be repeated *ἀπὸ τοῦ καυτήριον* signifies both the place seared, and the mark printed by the searing with an hot iron. *καυτήριον* is to cauterize, to sear with an hot iron, or cut off with searing, as Chirurgions doe rotten members: now that which is seared, becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense *κακωσυμμετρῶν* *ἰδίων συνειδήσεων* signifies, those who have a hard and brawny Conscience, which hath no feeling in it: in the other sense as *καυτήριον* is to cut off by searing, it must signifie those who have no conscience left, there is not much difference; but I follow the first, a hard and unfeeling Conscience. And whether those *ψευδοῦς*, whereof we spake before (to use no other instances) were not of such metall, for their Conscience, I think no man can deny. Who could have coined, or who could have beleevd such monstrous stuffe, as the Legends are stored with, but such as were cauterized?

rized? If they had any tendernesse or feeling, not onely of Conscience, but even of sense, they could never have beleev'd, or vented such stufte as there is. As *Vincent. hist. lib. 7. cap. 84.* That the Virgin *Mary* should draw out her breasts, and milk in, I know not what Clerks mouth. That she played the Midwife to an Abbess, got with child by her Cater, and sent the Bastard by two Angels to a certaine Hermit to be brought up. *Idem ibid. c. 86.* That she came and lay the first night in the midst between a certaine Bridegroom and his Bride. *Idem lib. 7. cap. 87.* *Casarius* in his seventh book cap. 34. reports, that the Virgin *Mary*, for twelve whole years together, did supply the place of a certaine Nun, called *Beatrice*, while she lay in the Stewes, till at length returning, she freed the Virgin from standing Sentinell any longer. And *lib. 7. cap. 33.* That she said to a certaine Souldier, I'll be thy wife, come and kisse me, and made him doe so. That she took a Monk about the neck and kissed him. In an Italian book called *The miracles of the blessed Virgin*, printed at Millaine 1547. a certaine Abbess being great with child, the holy Virgin willing to cover the crime, did in her stead present her selfe before the Bishop in form of an Abbess, and shewed by ocular demonstration, that she was not with child. *Fasciculus temporum*, written many yeares agoe, tells us of Saint *Gilgels* wife used to sing with her lower mouth, because she scoffed at her husbands Miracles.

But that which *Johannes de Nicol.* in his reformed Spanyard tels, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principall motive in his conversion, who was till then extremely addicted to the Idol-worship of the blessed Virgin; which was much cooled, when he read that she came into the chamber of Fryer *Allen* (a Dominican that made her Rosary) made a ring of her owne haire: wherewith she espoused her selfe un:o him, kissed him, let him handle

her

her breasts, and conversed as familiarly with him, as a Bride is wont with her Bridegroom: whether think you not that these fellows were seared in their conscience? what block could have been more senselesse? *Melchior Canus* speaking of the golden legend, as they call it, a book fraught with such stuffe, as you have heard, me thinks almost expresse the meaning of a cauterized conscience. *Hanc homo scripsit* (saith he) *ferrei oris, & plumbei cordis*, a fellow of an iron mouth, and leaden heart, as if he had said, *καταστυγισμῶν & ὀλίαν συνείδειν*, of a brawny and unfeeling conscience.

But I come to shew how this prediction of our Apostle hath been accomplished, how *ἀνέστη φειδωλὸς*, the countenancing and feigning of liars, was the meanes whereby the doctrine of Dæmons was advanced in the Church, I meane the deifying and worshipping of Saints and Angels, the adoring and templing of relicks, the bowing down to Images, the worshipping of Crosses as new I-doll-columns, the worshipping of the breaden god, or of any visible thing what soever upon supposall of any divinity therein: all which I have proved to be nothing else, but the Gentiles idolatrous Theology of Dæmons, revived amongst Christians.

The first of these, the deifying and invoking of Saints, and adoring relicks is the most ancient for time of all the rest, and began to appeare in the Church presently after the death of *Julian* the Apostate, who was the last Ethnicall Emperour, the grounds and occasions whereof were most strange reports of wonders shewed upon those who approached the shrines of Martyrs, and prayed at their memories, and sepulchers: Devils charmed, diseases cured, the blinde saw, the lame walked, yea the dead revived, and other the like, which the doctors of those times for the most part avouched to be done by the power and prayers of glorified Martyrs, and by the notice they took of mens devotions at their sepulchers, though

though at the beginning those devotions were directed to God alone, and such places only chosen for the stirring up of zeale and fervour, by the memory of those blessed and glorious Champions of Christ. But whiles the world stood in admiration, and the most esteemed of these wonders, as of the glorious beames of the triumph of Christ; they were soone perswaded to call upon them as patrons and mediators, whose power with God, and notice of things done upon earth, they thought that these signes and miracles approved.

Thus the reliques of Martyrs beginning to be esteemed above the richest jewels, for the supposed vertue even of the very ayre of them, were wonderfully sought after, as some *divine Elixar*, soveraigne both to body and soule. Whereupon another scene of wonders entred, even of visions and revelations, wonderfull and admirable for the discovery of the sepulchres and ashes of Martyrs, which were quite forgotten, yea of some whose names and memories, till then no man had ever heard of; as S. *Ambrose's Gervasius*, and *Protasius*. Thus in every corner of the Christian world were new Martyrs bones ever and anon discovered, whose verity againe miraculous effects and cures seemed to approve; and therefore were diversly dispersed, and gloriously templed, and enshrined.

Hil. lib. ad Constantium intimates miraculous cures of the reliques of Martyrs to have been as ancient as his time, yea as the time of the Churches peace*. All these things happened in that one age, and were come to this height in lesse then 100 yeares. But heere is the wonder most of all to be wondred at, that none of these miraculous signes were ever heard of in the Church, for the first 300 yeares after Christ, untill about the yeate 360. after that the Empire under *Constantine* and his sonnes, having publickly embraced the Christian faith, the Church had peace, and the bodies of the despised Martyrs, such as could be found, were now bestowed in most

R

magni

*Plus crudelitati vestrae, Nero, Decii, Maximiniane debemus. Dilectum enim per vos vicimus; Sanctus ubique beatorum Martyrum sanguis excipere est; dum in his Demones amigunt, dum aegritudines depelluntur. &c. At tu (id est Constantinus) omnium crudelitatum crudelissime damnum iure in nos, & veniaminore, de iure, &c.

* See Clem.
Con. fol. 106.

* Vide Can.
9. Concil. La-
odic. an. 364.

* A delicate
suburbs of
Antioch.

* Adde, that
no such thing
could bee, so
long as they u-
sed to pray for
Martyrs, as well
as others of the
dead. See Cle-
ment. & alios.

magnificent Temples, and there gloriously enshrined. And yet had the Christians long before used to keep their Assemblies at the * Cemiteries and monuments of their Martyrs; how came it to passe, that no such verue of their bones and ashes, no such testimonies of their power after death were discovered till now?

Babylas his bones were the first that all my search can * find, which charmed the devill of *Daphne*, *Apollo Daphneus*, when *Julian* the Apostate offered so many sacrifices to make him speake; and being asked why he was so mute; for sooth, the corps of *Babylas* the Martyr buried neare the Temple in * *Daphne*, stopped his wind-pipe. I feare, I feare heere was some hypocrisie in this busines, and the devill had some fear to play: the very name of *Babylas* is enough to breed jealousy, it is an ominous name, the name *Babylas*; yea, and this happened too at *Antioch*, where *Babylas* was Bishop and Martyr in the persecution of *Decius*. Wou'd it not do the devill good there to begin his mystery, where the Christian name was first given to the followers of Christ? howsoever this was then far otherwise construed, and a conceit quickly taken, that other Martyrs bones might bee found upon triall, as terrible to the divell, as those of *Babylas*; which was no sooner tried, but experience presently verified with improvement, as you heard before; so that all the world rung so wih wonders done by Martyrs, that even holy men, who at the first suspected, were at length surpris'd, and carried away with the power of delusion.

Besides the silence of all undoubted * antiquity of any such Sepulchre wonders to have happened in the former ages, the very maner of speech, which the fathers living in this miraculous age used, when they spake of these things, will argue they were then accounted novel-ties, and not as continued from the Apostles times. *Chrysostome* in his oration *contra Gentiles*, of the businesse of *Babylas*

Babylas speaks thus: *οἱς ἀντὶ τῆς αἰῶνις Ἀποστολῆς*
ἡ ἀποστολὴς, καὶ τὰς ἐκείνης διαπορεύσεως ἀναγγέλλει. If any
man believes not these things, which are said to be done by
the Apostles, let him now beholding the present, desist from
his impudency. *Ambrosi. Epist. ad sororem Marcellinam*,
relating of a piece of the speech he made upon the transla-
tions of the bodies of *Gervasius* and *Probasius*, and the
miracles then shewed, *reparata* (saith he) *visuisti tem-*
poris miracula cernis: You see the miracles of ancient
times (hee meanes the time of Christ and his Apostles)
renewed. *S. Agust. lib. de civ. Dei 22. cap. 8.* in a dis-
course of the miracles of that time, saith; We made an
order to have bills given out of such miracles as were
done, when wee saw the wonders of ancient times re-
newed in ours: *Id namq. fieri volumus, cum videremus*
antiquis similia divinarum signa vertutum, etiam nostris
temporibus frequentari, & ea non debere multorum notitia
deperire. But alas, now began the *ἡσυχία καὶ ἡσυχία*, this was
the fatall time, and thus the Christian Apostacie was to
be ushered; If they had known this, it would have turned
their joyous shoutings and triumphs at these things,
into mourning.

The end, which these signes and wonders aimed at,
and at length brought to passe, should have made them
remember that warning which was given the ancient
people of God: *Deut. 13. If there arise among you a*
Prophet or a dreamer of dreames, and giveth thee a signe
or a wonder; and that signe or wonder come to passe, whereof
he spake unto thee, saying, Let us goe after other Gods and
serve them; thou shalt not hearken unto the words of that
Prophet, or dreamer of dreames: for the Lord your God
provesh you, to know whether you love the Lord your God
with all your heart, and with all your soule. But why
should I goe any further, before I tell you, that even in
this also, the idolatry of Saint-worship was a true coun-
terfeit of the Gentiles idolatry of *Dæmons*: Did not

In which re-
spect *ἡ δαίμων*
ἡ δαίμων, though the ge-
nitive case
were taken a
ctively, would
signifie the I-
dolatry of
Saint worship,
viz. the wor-
ship of the
dead, which
the Devils are
wont thus to
counterfeite.

Dæmon-worship enter after the same manner ? was it not first insinuated , and afterward established by signes and wonders of the very selfe same kinde , and fashion ? Listen what *Eusebius* will tell us in his fitch book *Preparat. Evangel. cap. 2.* according to the Greek edition of *Rob Stephen* , when (saith hee) those wicked spirits (as he proved them to be which were worshipped under the name of Dæmons) saw mankinde brought off to a deifying of the dead (he meanes by erecting statues , and ordaining ceremonies and sacrifices for their memorials) ἔγχευεν ἑαυτοὶ καὶ συνεργοὶ τῇ πλάνῃ παρῆσαν ; they insinuated themselves , and helped forward their error, Κιήσονται τίσι τῶν ξοάνων ἃ δὲ ἐπὶ τιμῇ τῇ κατοιχομένων ἀνδρῶν πρὸς τῇ παλαιῶν ἀγέρῳ ; by certaine motions of the statues, which anciently were consecrated to the honour of the deceased: as also τῶν δαχρῶν φαντασίαις, θεράπειαις τῶν σωματίων ; by ostentation of oracles & cures of diseases , whereby they then superstitious ran headlong , sometimes to take them to be some heavenly powers and Gods indeed , and sometimes to bee τὰς τῇ θεοποιουμένων Ἡρώων ψυχὰς ; the soules of their deified worthies. And so (saith hee) the earth-neighbouring-Dæmons which are the Princes of the Ayre , those spiritualities of wickednesse , and ring-leaders of all evill, were on all hands accounted for great Gods : ἥτις τῇ παλαιᾷ νεκρῶν μνήμῃ τῇ μετ᾽ αὐτοὺς ἡξίωτο θεοποιῆαι ; and the memory of the ancients deceased was thought worthy to be celebrated with a greater service ; the features of whose bodies the dedicated images in every City seemed to represent ; but the soules of them , and those diviner and incorporeal powers, οἱ φανῶντες δαίμονες καθὼν κρείοντες δα πολλὰς τῶν τερατοποιίας ; the wicked Dæmons counterfeited by working many miracles.

Hear *Tertullian* also speak in his *Apology to the Gentiles, cap. 5 1. in fine. Quaritur ergo si vera est ista divinitas Christi : si est ea quæ cognita ad bonum quis reformetur, sequitur*

sequitur ut falsa renuntietur, comperta imprimis illa omni ratione, qua delitescens sub nominibus & imaginibus mortuorum, quibusdam signis & miraculis, & oraculis, fidem divinitatis operatur. Search therefore this Deity of Christ, whether it be true, or not; if it be that, by the knowledge whereof a man shalbe reformed to good, it follows then, that the false be renounced; especially that whole mystery (he meanes of Gentiles Idolatry and Dæmon-worship) being discovered, which under the names and Images of the dead, through Signes, Miracles, and Oracles, obtaineth an opinion of divinity.

Chrysostome shall conclude, who in his oration *In Judaizantes* saith, that the Dæmons of the Gentiles wrought Miracles for the confirmation of Paganisme, *καὶ Ἰουδαῖοι πολλὰ πολλὰς διὰ τὸ αὐτῶν τέχνης νοσήματα ἀπέλασαν, καὶ πρὸς υἱοὺς τοῦ καίματος ἐπαγγέλλον· τί ἔτι κινῆσθαι δεῖ τὰς αἰσέσεις διὰ τούτων μὴ γένοιτο.* For (saith he) they oftentimes by their skill cured diseases, and restored to health those that were sick; what should we partake therefore with them in their impiety, because of this? God forbid. Then he adds out of *Moses, Deut. 13.* that which we even now quoted; which, had it been as well applied to the miracles amongst Christians present, as it was to those of the Gentiles past, perhaps he that spoke it, would have questioned something which he enclined to believe.

The second particular I named of *ἀποκρίσεις ἁγίων*, was fabulous Legends of the Acts of Saints and Martyrs; this was also another meanes to advance the doctrines of Dæmons. For the true Acts and stories of Martyrs being extinguished for the most part by the bloody Edict of *Dioclesian*, they now began to supply again that losse, by collecting such tales as were then current of them, and adding thereto such miracles as were fabled after death, fashioned all to the best advantage of what they meant to promote in the Church, and was already on foot in

Savil. Tom 6.
p. 376. alii
Hom. primus
adversus Ju-
dæos.

the same. Such was that wher with the good Father *Greg. Nazian.* was abused in his funeral oration upon *Cyprian*, and many others of the Greek Churches; that *Cyprian*, that great *Cyprian*, who was both Citizen and Bishop of *Carthage*, in the reign of *Decius* (for of him *Gregory* speaketh expressly) even being formerly a Conjuror, and falling into love with a Christian Virgin *Iustina*, some say of *Antioch*, when as by wooing and ordinary meanes he could not win her unto his will, he went about to prevaile with Magick spells and conjurations; which the damself perceiving, she having recourse to God, fell to work against him with prayer and fasting, and in her devotions also besought the Virgin *Mary* to succour her a Virgin in that jeopardy: by which meanes *Cyprians* Magickall enchantments were frustrated, and he convinced therby, became a Christian. All which * *Baronius* him selfe confesses to be a fable, as well he might, it being unknowne both to *Pontius* his Deacon, who lived with him, and wrote his life; and to the western, and African Churches, where he lived and died: who knew, and who could know better, that in his Paganisme hee was not a Magitian, but a Professor of Oratory at *Carthage*, farre enough from *Antioch*, and converted by one *Cecilius*? Nevertheless, we have cause to thinke, that this tale, together with the like, served not a little for the advancement of the mystery of Demons in the Easterne Churches; when we see our Adversaries so willing to have that passage (as seemes by their often alledging it) of calling upon the blessed Virgin to be authenticall; notwithstanding they know (which the Greeks so well could not, he being a Latin Bishop) that the whole story must needs be a fable. Of this stamp are the well known Legends of our Latine Churches, which almost all of them drive principally at this mark; it being also the ordinary conclusion of their tales (sure of our English) that since God hath done thus and thus by this holy Martyr, or since God hath

with

* Anno 250.5

with such miracles honoured this Martyr. let us pray unto him, that by his merites and Intercession we may obtain salvation. Nor is it a late device; *Greg. Turonensis* above a thousand yeares agoe in his two Books *de miraculis martyrum*, as his fabulous narrations, (which yet many of them he referres to others before him) are excellently well framed for the promotion of Saint-worship; so in the conclusion of them he plainly confesses that that was his aime, shutting up his first book thus. *Unde oportet & nos eorum Patrocinia expetere, ut eorum mereamur Suffragiis, vel quod nostris digni non sumus meritis obtinere, eorum possumus Intercessionibus adipisci, &c.* His second thus: *Ergo his miraculis lecter intendens intelligat, non aliter nisi Ad martyrum reliquarumq; amicorum Dei adiutoris se posse salvari, &c.*

But among the Greeks *Simeon Metaphrastes* hath a strain beyond us all, who makes prayers for many of his Martyrs, wherein they desire of God, that whosoever should pray unto him in their names, or have recourse to their sepulchres, when they were glorified, might obtain whatsoever they aske, yea remission of sins it self: which, because it is so singular a counterfeit of a lying Greek, I shal not doe amisse to infer the particulars, together with something about the occasion and time of this device.

In the Martyrdome of *Anastasia* a Roman Virgin under *Dioclesian*, he tells us if we be so wise as to believe it.

That at the time of her suffering, when she had, as was fit, given thanks unto God, and prayed for the happy accomplishment of her Martyrdome, and afterward made suit for those who being sick should have recourse unto her (*viz* after death) she heard a voice from heaven certifying, that what she had asked was granted her.

This Gregory of Tours died Anno 596.

But I find now the same in the *Aurea Legenda* of all the following Martyrs, save the first, which is not there. *S. Barbara* is but the Appendix.

The Apostasie of

Saint *Barbara*, a Virgin of *Heliopolis*, martyred under *Maximilianus*, he makes under the Executioners hand, to pray in this manner :

*And thou O King (God) now heare my prayer, that whosoever shall remember thy name, and thus my conflict, no pestilent disease may enter into his house, nor any other of those evils which may bring dammage, or trouble to the bodies of men. She had no sooner spoken (saith he) but a voice was miraculously heard from heaven, calling her and her fellow Martyr *Julian* to the heavenly places, & promising also, that those things which she had asked, should be accomplished.*

In Saint *Blasius* (who suffered saith *Baronius* under *Licinius*) our *Simon* tels us,

That when a woman came unto him to cure her son, who had a fish-bone sticking in his throat, he prayed in this manner: *Thou O Saviour, who hast bene ready to help those that called upon thee, hear my prayer, and by thy invisible power take out the bone that sticks in this childes, and cure him, and whensoever hereafter the like shall befall men, children, or beasts, if any of them shall remember my name, saying, O Lord hasten thy help through the intercession of thy servant Blasius, doe thou cure him speedily, to the honour and glory of thy holy name.*

Againe he tels us, while they were carrying him before the President, he restored to a poore Widow a hog, her onely hog, which a Wolfe had taken away from her. And when as afterward, in signe of thankfulness, shee brought the hogs head and feet boyled to the Martyr in prison, he blessing her, spake in this manner. *Woman in this habit celebrate my memoriall, and no good thing shall ever be wanting in thy house from my God: yea and if any other, imitating of thee, shall in like manner celebrate my memoriall,*

riall, he shall receive an everlasting gift from my God, and a blessing all the dayes of his life.

When he comes to suffer, he makes him pray to God thus: *Hear me thy servant, and whosoever shall have recourse to this thing Alse, (he meanes himselfe) and whosoever shall have swallowed a bone or prickle, or be vexed with any disease, or be in any affliction, necessity, or persecution, grants Lord to every one his hearts desire, as thou art gracions and mercifull, for thou art to be glorified now and evermore.*

When he had thus prayed (saith he) Christ descended from heaven in a cloud and overshadowed him: and our Saviour said unto him, *O my beloved Champion, I will not onely doe this, but that also which thou diddest request for the Widow; and I will blasse also every house which shall celebrate thy memory, and I will fill their store-houses with all good things, for this thy glorious confession, and thy faith which thou hast in me.*

Saint Catherine, whom he calls *Ecatharina*, a Martyr of *Alexandria*, under *Maximilianus*, he makes to pray thus at her martyrdome.

Grant unto those, O Lord, who through me shall call upon thy holy Name, such their requests as are profitable for them: that in all things thy wondrous Works may be prayed for evermore.

But above all the rest, *Marina's* prayer, whom we Latines call Saint *Margaret*, is compleat, and for the purpose; she suffered under *Dioclesian*, and thus she prayed, if you dare believe *Simon*.

And now, O Lord my God, whosoever for thy sake shall worship this Tabernacle of my body, which hath sought for thee; and whosoever shall build an Oratory in the name

margarina

• O happy Si-
mon.

• If she pray-
ed this prayer
with her selfe,
by what rev-
lation was it
made knowne
to others,

of thy handmaid, and therein offer unto thee spirituell sa-
crifices, oblations and prayers; and all those who shall
faithfully * describe this my conflict of Martyrdom, and
shall read and remember the name of thy handmaid; give
unto them, most holy Lord, who art a lover of all the good,
and a friend of soules, remission of sinnes; and grant them
propitiation and mercy, according to the measure of their
faith, and let not the avenging hand come neare them, nor
the swill of famine, nor the curse of pestilence, nor any
grievous scourge; nor let any incurable destruction either
of soule or body betide them. And to all those who shall in
faith and truth adhere to my house (her Oratory or Chap-
pell) or unto my name, and shall unto thee, O Lord, offer
glory and praise, and a sacrifice in remembrance of thine
Handmaid, and shall aske salvation and mercy through me,
grant them, O Lord, abundant store of all good things; for
thou alone art good and gracious, and the giver of all good
things for ever and ever. Amen,

While she was thus praying with her self (*saith Si-
mon) behold there was a great earthquake, yea and the
Lord himselfe with a multitude and host of holy Angels
standing by her, in such sort as was perceptible to the un-
derstanding, said; *Be of good cheere Marina, and feare
not, for I have heard thy prayers, I have fulfilled, and will
in due time fulfill Whatsoever thou hast asked, even as thou
hast asked it.*

Thus saith Simeon; who neverthelesse in the very en-
trance of this his tale of *Marina* or *Margaret*, com-
plains much, forsooth, that not a few of these narrations
of the acts of Martyrs, were at the beginning forgot, yea
profaned (as he saith more tru'y then he was aware of)
Evidentissimis Demoniorum doctrinis. Besides, he calls I
know not what narration of the Virgins Martyrdom, in
that sort corrupted, *diſidio Demoniacæ*; but for his own part
he would reject all counterfeite fables, and tels us nothing
but the truth; which how honestly he hath performed,
and

and what touchstone he used, let the Reader judge. **Baronius* I am sure is quite ashamed of him, who though he can be sometimes content to trade with not much better ware, yet this of *Simmons* he supposes wil need very much washing and cleansing, before it be merchantable.

But for the better understanding of this mystery of iniquity, and what necessity there was of such desperate shifts, when time was; ye shall know, that this *Simon* lived towards the end of that time of great and long opposition against Idolatry, in the Greeke and Easterne Churches by divers Emperours, with the greatest part of their Bishops, Peers and people, lasting from about the year of our Lord 720, till after 840, that is 120 yeares; which was not against Images only, though they bore the name; but the worship of Saints, and their reliques; the state whereof shall not bee amiss to represent out of such Records of Antiquity, as our Adversaries themselves have been pleased to leave us; if it be but for their sake who so often ask us, whether there were ever any of our religion before *Luther*. Let us therefore hear what Writers of their owne sect, such as then lived, and were eye-witnesses, will tell us. *Leo Maurus* (saith *Theophanes*, *miscel. lib. 21. cap. 23.*) erred not onely about the * respective adoration of venerable Images; but about the intercession of the most chaste Mother of God, and all the Sains, whose reliques also the most wicked man abominated, like unto his Masters the Mahumetans. This was the first of those Emperours: the next was *Constantinus*, whom they surnamed *Copronymus*, of whom the same Author (*ibid. cap. ult.*) speaks as followeth: *This pernicious, (saith he) inhumane, and barbarous Emperour abusing his authority tyrannically, and not using it lawfully, at the very beginning made an Apostacy from God, and from his undersica Mother, and from all his Saints.* Again, *lib. 20. c. 42.* Upon the twenty sixth year of his reigne he shewed himselfe wicked, beyond the frenzie of the Mahumetans, so all that

* In notis ad martyrologium Roman. Jul. 13.

ἡ δὲ τοῦ
ἐκείνου οὐκ
ἦν ὁμοιωμένη
αὐτῷ.

Were Orthodox (so hee calls Idolaters) under his Empire, Bishops, Monks, Laymen, and others his subjects: every where, as well by writing as by speech, banishing, as unpro-
 fisable, the Intercession of the holy Virgin and Mother of God, and of all the Saints, through which all succor is conveyed unto us; and causing their holy reliques to be re-
 jected and despised: and if the reliques of any notable Saint, soveraigne both to body and soule, were knowne to lie any
 where, and were, as the manner is, honoured by those which were religious, presently hee threatened such as these with
 death, as wicked doers, or else with banishment, prescrip-
 tions, and torture. As for the reliques acceptable to God, and este-
 med by the possioners as a treasure, they were ta-
 ken from them, from thence forward to be made hateful
 things.

Again cap 48. of the next yeere.

If one getting a fall, or being in pain, chanced to utter the usuall language of Christians, saying, O Mother of God help me; or were found keeping vigils, &c. he was
 adjudged as the Emperours enemy, and stiled Immemora-
 bilis, unworthy of memory; this was a title of infamy.

Again, cap. 54. anno regni 31.

If one were found to have a relique but to keepe (that is
 though he worshipped it not) yet neverthelesse did Licha-
 nodraco the Emperours President burn it, and punish him
 that had it as a wicked doer. Thus far Theophanes.

Habetur in o-
 peribus Da-
 masceni auctis
 interprete Ja-
 cobo Billio, ex
 Reginz matris
 bibliotheca, &
 apud Sarum,
 Tom. 6. Nov.
 28.

Heare now what the Authour of the Acts of Monk
 Stephen, whom the same Emperour made one of
 their Martyrs for patronizing Idols, can tell us;
 heare what hee faith of the great Councell of
 Constantinople held in this Emperours reigne a-
 gainst Images.

O Christ, how should I not admire thy lenity! - To that
 height did those most impudent tongues yet further breake

ONT,

out, that they were not afraid to utter that monstrous and impious speech, viz. that the very Virgin Mother of God her self was now after her death unavailable, and no use to be made of her, nor could she help or profit any one.

The same Authour thus deplores the state of those times. abusing the words of *Psalm* 79.

O God the heathen are come into thine inheritance; thy holy Temple have they defiled, and made *Hierusalem* a heap of stones; the dead bodies of thy servants have they given to be meat to the fowles of the aire, and the flesh of thy Saints unto the beasts of the earth, that is (saith he) the venerable and sacred reliques of the Martyrs, quas partim igni, partim mari, partim deniq; (o facinus orbi universo damnum ferens) precipitiis tradiderunt: which they cast partly into the fire, partly into the water (O villanous act whereby the whole world is damnified) partly thrown down into precipices.

There is nothing yet in these relations will doe any man hurt by ingendring a misconceit, especially if he remember the tale is told by malicious Adversaries, that counterfeite reliques were plentiful in those days as well as now: That *Hezekiah* broke in picces the brazen Serpent, made by Gods own Commandement, a holy monument and type of Christ, when it was once abused to Idolatry.

After the death of this Emperour *Constantine*, and his son, who reigned not long after him, the Idolatrous faction under *Constantine* his nephew, and the Queen mother *Irene*, againe for some years prevailed; and that so farre as to pick a * Councell, the Bishop of *Rome* having a maine stroke therein; whereby the former Councell of *Constantinople* was condemned, and the worship of Images again established. But *Leo Arminius* coming to the Empire, the Orthodox part again prevailed. as before they had done, during the reign of three Emperours

* Called the second of Nice.

Habetur apud
Baron.an.842.
28.

more. The last Emperour of the opposers of Idols was *Theophilus*, the last Patriarch *John*, and that to the very end; the Idolatry of Saint-worship was opposed more or less, as well as that of Images, as may be gathered out of that *ἡ νίκη* or the song of triumph, which the Greeks used to sing the first Sunday in Lent, for a memoriall of their last and finall conquest of the opposers of Images, ever since that time, where in the hymne of *Theodorus Ode 8*. I find this verse, τὰ ἱερὰ τῶν ἁγίων λείψανα καὶ τὰς εἰκόνας αὐτῶν, ἡλίζετο δυνεὶ, ἀμὰ τῇ ἰατρῇ τοῦ ὅλου περὶ σωρίδης, ἡσασσεν ἀνέμω, δι' ἀνέναντον ἐνιστάσας. (i. e.) *The sacred reliques of the Saints and their Images, were not at all to be worshipped, said most wickedly the renouncers of piety, the barbarous Lezick and John. This John is that Patriarch of Constantinople which I said was the last of the opposers of Idols, & is often mentioned in this song, as is also Lezick, but what he was is uncertain. But the whole story being delivered unto us only by protest enemies, if they should fasten no worse Calumnies upon the opposite side than yet you have heard, you would think perhaps that the Patrons of Idols then were farre more ingenuous to their Adversaries, than we find their Successors now.*

Hearc therefore something of this kind also, that you may see as they agreed with us in the same profession against Idols, so did they also in suffering the like slanderous lies from their Adversaries; in discoursing whereof I shall bee nearer to *ὑπομνήσεις τοῦ ἀληθῆνους*, than I was before.

In that great Councill of 338 Bishops, held at *Constantinople* against Idols, under *Constantinus Copronymus*, were, by some that wished wel to Saint-worship (though they consented against Images) these 2 Canons inserted into the first draught of the definition of the sinod. First, if any one should not confesse the holy and ever blessed Virgin *Mary*, truly and properly *Deipara*, (the Mother of

* V z The
Emperour.

he was, relating otherwise the same things that *Cedrenus* and *Suidas* doth; yet when he comes to the story of the purse, he brings in the Emperour, expressly calling the Virgin *Mary, Deipara*; but findes fault, that he would not vouchsafe her the name Saint. *Ita Deiparens Maria* (saith hee) *neque enim sanctam dignabatur nominare illam* saith *Theostericus* *indignus * ille, quo tempore Christum in se habebat, valde honoranda illa erat; ex quo autem tempore illum peperit, nihil differebat à reliquis.* Indeed it seemes at the wiping out of these fore-mentioned Canons, there passed something in the Councell (as is wont in such disputes) concerning an indifferencce or unlawfulness in ordinary speech to mention such places, as were dedicated to the memory of Saints, without the addition of the name Saint. For I finde that *Stephen* the Monke, afterward forsooth a Martyr, at what time the Emperour sent some of the Bishops and others unto him, to require his subscription to the decree of the Councell, thus expostulates with them: *Did ye not* (saith hee) *discard that adjective Saint from all the Just, from all the Apostles, from the Prophets, from the Prophets, Martyrs, and other Godly men? for it was bravely decreed by you, That when any one were going to any of these, and were asked whither he went? he should answer, to the Apostles to the fourty Martyrs; or being asked whence he came? he should in like manner say, from the Temple of Martyr Theodore, or from the Temple of the Martyr George.*

But *Theostericus* tells the same thing of the Emperour *Constantine* himselfe. *Sanctos Martyres* (saith he) *quantum in ipso erat honore privavit, cum praeceperit illos non esse Sanctos appellendos; sed simpliciter nominari Apostolos, quadraginta Martyres, Theodorum, Georgium, & alios similiter: he deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded, they should not be stiled Saints, but simply named the forty Martyrs, Theodore, George, &c. Whereby it appeares, that this*
law

(whatsoever it was that these Authours charge the Emperour with) was something which proceeded from the Councel it self, as Monk *Stephen* even now charged them. Besides, that it was something onely about the calling of places dedicated to Saints, though our Authours (as Calumniators use) tell it of Saints as large.

Lastly, it seemes to have growne upon some question, how far, and in what kind, Saints were to be honoured, which was occasioned by the wiping out of those Canons afore-mentioned.

Joannes Curapalata and *Cedrenus* relate, that *Michael Baldus*, the last save one of the Emperours that opposed Idols, ἰδιώματα καὶ τῆς τῶν ἁγίων εἰκόνων ἐξομολογήσεως καὶ τῶν ἁγίων (Agiōis) εἰκόνων ἐξομολογήσεως; ordained that the word Saint should not bee set upon any Images wheresoever they were painted (for this was, and as some say * is yet, the fashion of the Greeks, to adde the names of the Saints to the Images that represent them) now if any such thing as this were done, or discoursed of, in the dayes of *Constantinus*, whom they call *Copronimus*, you may easily ghesse what fuell it might adde to the fire of that slander we speak of.

But why should wee trouble our selves any longer to find out the originall of that, which we are certain was a notorious lie? for it is apparent in the definition of the Councell it selfe, which is thus calumniously charged, that they both give the title of *Saints* often to the Apostles, Fathers, and others, and of *Deipara* to the blessed Virgin. I shall not need to recount every place where they give the title of Saint to particulars; heare but what they say in generall: *Sancti qui Deo placuerunt, & ab ipso sunt, τῶν ἀγαθῶν καὶ ἀγίων, & dignitate sanctitatis honorati vivunt semper Deo, licet hinc mig'averunt*: the Saints which pleased God, & are by him honoured with the dignity of Saint-ship, though they be departed hence, yet to God they live alwayes. Again, *Nescit Christia-*

● Possivinus
in sua Mosco-
via.

nis, Δαιμονολάτρων ἱδίων, *Dæmonum culticum Gentium moribus uti, & Sanctos qui tali & tanta gratiâ resplescebunt (sc. conregnare cum Christo. & iudicare orbem terrarū, & conformes fieri gloriâ ipsius) in ingloriâ & mortuâ materiâ, καὶ δουλεύειν, consumeliâ efficere:* It is unlawfull for Christians to use the fashions of Gentiles, who worshipped Dæmons or Devils; and in a base and livelesse matter (they meane Images) to dishonour the Saints, who shall one day shine, in such and so great grace and glory, viz. to reigne with Christ, and to judge the world, and to be made like to his glory, as they said a little before, *Concil Nicen 2. Ars 6. Tom 4.*

As for the other part of the calumny, about stiling the Virgin *Mary, Dripara*, heare not onely what they practised, but what they expressly decreed, *ibid. Tom 6.*

οὐκ ἔστιν ὁμολογεῖν Θεὸν ἢ κατ' ἀλήθειαν ἢ Εὐμωυδα, ἢ διὰ τῆς Θεοτόκου ἢ ἄλλου πύθοντος, Ἀνάθεμα. If any one shall not confesse God to be truly Emmanuel, and therefore the holy Virgin to be *Dripara*, the Mother of God, let him be *Anathema*. Here the blessed Virgin hath both the name of Saint (ἄγια) and Θεοτόκος, *Mother of God* given her. All this you shall finde in the sixth act of the idolatrous Councell of *Nice*, where the enemies, while they would confute the definition of the Synod of *Constantinople*, have preserved it, which else had utterly perished, as the Acts thereof have done.

Now judge whether *Constantine* and his Councell were guilty or not of what the idolatrous faction charg'd them with. We may wonder the lesse at this notorious impudency of lying companions, seeing we have like experience of such calumnies fastened upon our selves this day; though there be so many thousand eyes and ears, and writings too, which confute them.

And thus you have scene what manner of times they were, about the end of which our *Simon Metaphrastes* lived. Was it not high time for him think you, and those hands

hands to which he was beholding (for I will not charge him with all) to ply the old craft, and re-inforce the Legends with new lies, when the credit of Saint-worship lay thus a bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent, that those tales of the new strain, which we had out of *Simoon*, were coined in this age, and not before; For if any such thing had been known or delivered from elder times, how came it to pass, no notice thereof was given us by any Writer of Ecclesiasticall story, by any Father, by any compiler or Forger of Martyrs lives and miracles till now? Certainly so miraculous and wonderfull things, as voices from heaven, and Christ descending thence in a cloud, and the like, had been worth the telling: But alas, they could speak but little of these Martyrs, save only the names and times of their sufferings. And thus I end my digression, which yet I hope hath not been altogether impertinent to the present Argument.

The last particular of *Simoon's* *Judas*, the hypocrisie of liars I made to be counterfeit writings, under the names of the first and best Antiquity: S. Peters Liturgy; the Liturgy of S. James, *Mashew*, *Marke*, the Apostles Councell at *Antioch*, foisted works under the names of *Austin*, *Origen*, *Cyprian*, *Athanasius*, and others. Through which we need not doubt, but the doctrine of Demons was promoted, when we see some not ashamed still to maintain it, by these counterfeit authorities.

Thus you see, how the first born and the most ancient part of the doctrine of Demons, the Deifying of Saints & Martyrs was advanced by the hypocrisie of liars. The same you shall find to have bin verified also in the advancing of the next born *Demon-changeling* Image-worship, and of the third, the Idolatry of the *Masse* God, all brought in, and established by the means and wayes aforesaid. I need not spend time in Historicall allegations, they are well enough known; and *primum in unoquoque genere est men-*

sur a consequensium. By that I spake of the first, you may Judge of those which follow; yet for Images I will tell you a story or two for a tast: *Bale* our Country-man *Script. Illust. Britan. Cent. 11. cap. 91. 99*) relates, that about the yeare 712. one *Edgewin* of *Worcester* published in writing certaine Revelations, yea expresse Visions he had seene, wherein he was enjoined to set in his Diocesse of *Worcester* the Image of the blessed Virgin, for the people to worship; which Pope *Constantine* the first having made him confirme by oath, not onely ratified by his Bull, but caused *Brishwald* the Arch-Bishop to hold a Councell of the whole Clergy at *London*, to commend them to the people.

In that Idolatrous Councell of the second of *Nice*, one of their proofes, among many the like for worshipping of Images, is a tale quoted out of I know not what *Sophronius*, of a certain Recluse, who using to worship an Image of the Virgin *Mary* holding *Christ* in her arms, had been a long time tempted with the divell to fornication; whereat on a time the old man being much aggrieved, the Divell visibly appearing told him in plaine termes (but under an oath of secrecy) that he would never cease to vex him, untill he left worshipping the Image of the blessed Virgin. The Monk notwithstanding hee had made him swear by the most High, hee should tell no body, yet acquaints one *Abbot Theodore* with the businesse, who not onely allowes of his perjury in revealing it, but gives him this ghostly resolution: *συμφέρει ὅτι σὺ μὴ χθίσαν εἶς ἢ πλεον ταπεινὸν πορνῆον, εἰς ὃ μὴ εἰσέλθῃς, ἢ ἵνα ἀγγιστῇ τὸ ἀποκαταστῆναι ἢ κτελεῖν ἡμῶν καὶ Θεοῦ Ἰουστὴν χρεὼν, ὡς ἡ ἰδέας αὐτῆς μὴ εἶς ἐν οὐδένι.* It were better he frequented all the Stews in the City, than not to worship *Christ* and his mother in an Image. I am afraid some of their Monke successors still observe this wholesome counsell.

I must tell you also some of the miracles and lies for
laying

laying the foundation of Transubstantiation, and thence advancing the Idol of the Masse. A certaine Monke reports, that he saw Jesus Christ in form of a child, sitting upon the Altar. Another saith, yea more than one, that *Wittikind* King of the *Saxons* entring disguised into a Church, and diligently observing the Christians fashion of receiving the Communion, saw them put a little priety smiling boy into their mouths. These wonders and others of the like apparitions of flesh and blood began not; till about the end of the 800 years. But that they might seem ancients, *Siméon Metaphrastes* hath a forged Legend of *Arsenius* the Hermite; and some body counterfeited the life of *Saint Basil*, under the name of *Amphilochius* his companion, which now they begin to bee ashamed of. And for feare the people might suspect that these were illusions, they keep yet some of the flesh and blood which was thus transubstantiated, for a monument, in many Churches. To these apparitions, to make all compleat, they tell us of a hive of Bees seen in *Saint Gervais* his Monastery in *Paris*, which built a Chappel of wax in honour of the Host, which some body put into the hive; and a miracle of an Ass that left his provender to worship the Host; and many other the like: but I have stayed too long amongst them, and therefore let this be the conclusion of *καὶ ἐκρίνετε τὰς ἀποδείξεις*, that we may passe on to that is yet behind.

Εν ἀποδείξει καλυπτόμενην, ὅτι ἀπὸ τῶν βραβεύων
ἂ ὁ Θεὸς ἐκτίσας, &c.

I Come now to the last description of the means whereby the doctrine of Demons was to be advanced, viz. through the hypocrisie of such as forbid marriage, and command to abstaine from meats. Who are these? The wonderfull correspondence of the event makes me verily

T 3

believe,

• Vide opus
Hierarchium
scu Cosm. Mi-
galian, in Tim.
ubi ex Homero
οἶτος ὁ δεινὸς
ἰδὼν τις,
It, Occum.

believe, that the Holy Ghost intended here (at least chiefly) to decipher unto us Monkes, and Doctours of Monkerie, by two such marks, as are the chiefe points and grounds of that singularity of life. For prohibition of marriage, and difference of meats are inseperable characters of Monasticall profession, and goe common to all that crew of hypocrites, whether solivagant Hermits, or Anchorites which live alone, or Cœnobites which lived in society. And if we take them joyned together, as our Apostle doth, I think they can besit no other kind of men by way of rule and precept, but these alone. 'Tis true, all Antichrists Priests are forbidden marriage, generally and absolutely; but meats they are not, save only upon certaine dayes and times, which is not their case alone, but the people also partake with them in the like restraint. But Monks are bound by the vowed rule of their profession, to abstaine from both absolutely and perpetually. Concerning the first, hear S. *Chrysostome* speak; *Hæc. 7 in Math. Nobis & Monachis* (saith hee) *omnia mandata Dei sunt communia, præter connubium*: all the commandments of God are common to us, with Monks, besides marriage. Wherefore in the Councell of *Chalcedon* is an expresse Canon, *cap. 16. Ut nec Deo dicata Virgo, nec Monachus nubant*: that no Nun or Monk should marry, (i. e.) they might not forsake their profession.

For the second, the abstaining from meats, S. *Benedict* can tell us best, who is the Father and Founder of wel-nigh all the Monks of the West. His rule, which they all bind themselves to observe, saith; *à carnibus omnes abstineant*, let all abstaine from flesh. Again, *Carnium etiam quadrupedum omnino ab omnibus abstinatur comestio*: let all abstaine together from the eating of flesh of foure footed beasts. Hence is that decree of Bishop *Fruelinus* in *Gratian dist. 5. Carnem iniquam Monacho nec gustandi, nec sumendi est concessa licentia*: no Monk hath leave granted him to take, or so much as to taste a piece of flesh.

And

And these were the two principall observations of the first Monkes, before they came to bee gathered into a society of a common life, under certain set rules. *Paulus Thebanus* the first patterne of this kinde of life, abstained as from marriage (whereof there is no question) so from all meats, save bread and dates. *Anthony* the next ate nought but bread and salt, and both drank no other drink but water. *Epiphanius* in his *Anchorato* tells us of differing observations in this kinde. Some eat no flesh, but fish; some neither of both, but fruits and hearbs; some eat flying creatures, but abstained from all besides. But if you will take meats in this place in a larger sense, you shall have a full definition of Monkerie, and take in that other Monastical principle of renouncing possessions, and having no propriety in any thing, which they account the second fundamentall principle, next to the vow of chastity or single life. Now may not *βρωματα*, meats, be expounded in this sense? We know the word (*bread*) in Scripture signifies all things needful for the maintenance of life; *omnia vita subsidia*. and therefore we ask them all in the Lords prayer under that name, *Give us this day our daily bread*. Marke the words of David to Ziba, 2 Sam. 9. *Thou and thy sons, and thy servants, shall till the Land for him (Mephiboseth) and shalt bring in the fruits, that thy Masters sonne may have ~~only~~ food to eat*. Here bread or food is taken for *Mephiboseths* whole maintenance, the whole profit of the Land which Ziba tills. *Matth. 10. 9. 10. Provide neither gold, nor silver, nor brasse in your purses nor scrip for your journey, neither coats, nor shoes, nor yet staves; for the workman is worthy & ~~propter~~ *αὐτὸν*. Heere gold, silver, brasse, cloaths, and staves, and all come under *τροφὴ*. that is, *meat*. In stead whereof Saint Luke chap. 10. ver. 7. putteth *τὸ μισθὸν αὐτοῦ*, his hire. Pro. 30. 8 *Agur saith, Give me neither poverty nor riches, feed me with food convenient for me, ~~only~~ *τροφὴ*. By all which appears, that food and meat in**

Scripture

Scripture is often taken for τὴν ἐκκλησίαν τὴν οὐρανίαν, as Saint James speaks, *cap. 2. vers. 16.* for all provision of things for the use of the body, and this life; maintenance, revenue, estate, possession: why may not then *abstaining from meats* in this Prophesie meane or include abstaining from possessions, *votum paupertatis*, the vow of poverty, and renouncing of the world, as the hypocrites call it? to which the following words, οὐκ ἔσται ἡ ψυχή, are every way as pliable as to the stricter sense, and may be read thus: *which God hath created to be enjoyed with thanksgiving of them which, &c.* Let us heare S. Bennets rule speak for all: *Nemo aliquid proprium habeat, nullam omnino rem, neq; codicem, neq; tabulas, neq; graphiarium, sed nihil omnino:* Let no man have any thing proper or as his owne, no kinde of thing, neither book, nor writing, nor Inkhorne, nor any thing at all. And those who had once imposed upon themselves this Law, were prohibited for ever to returne to the world againe. *Ad monachum non licere ad seculum redire*, saith the Canon of a great Counsell. Heare a story of S. Hierome *Epist. ad Eustochium*. A certaine Monk being dead was found to have been so good an husband, as to have had lying by him one hundred *Solidi*, which hee had gotten by weaving of linnen; hereupon great doubt there was, what it should bee done withall, whether given to the poore, to the Church, or to what use. But *Pambo*, and *Isidorus*, and the other Fathers (of the Monks) laid their heads together, decreed it should bee buried with him, with this blessing; *Pecunia tua sit tecum in perditionem:* the money perish together with thee. The like sentence gave *Gregory* the great against *Iustus* a Monk, for the like fault, *Dial. 4. c. 55.*

I conclude therefore, that these words are a description of Monckery by such notes as are fundamentall, which way soever wee take them, either containing single life and *discrimen ciborum*, the differencing of meats, or the

two vowes of chastity and poverty, or all three of them Chastity, Poverty, and abstaining from meats. As for that other vow of obedience, it was not from the beginning, nor common to all; not to Hermites and Anchorites, but such as lived in comon under an head. And these are the men through whose hypocrisy, & by whose meanes the doctrine of Demons should be brought in, and advanced among Christians in the latter times.

Now let us see and behold with admiration the truth of this part also of the prophesy. Where first observe that this singular kind of life began even just at the time when the doctrine of Demons was to enter. For *Paulus Thebanus*, and *Anthony*, the first patterns thereof, died, the former in the reigne of *Constantine*, the latter a little before the yeere 360; whence, or neer unto which time, we began our reckoning before of the first entrance of Saint-worship into the Church. About that time (Monks til then having been confined to *Egypt*) *Hilarion* brought them into *Syria*, and presently Saint *Basil* gave them a certain rule to live together in forme of a Polity; and with the assistance of his brother *Gregory Nyssen* and *Gregory Nazianzen* (who al entered this new kind of life) dispersed them over all *Asia* and *Greece*; whose increase was so wonderfull, that almost in an instant they filled the world, and their esteeme was so great, that there was scarce a man of note, but took upon him this kind of life.

Though therefore it bee most true, that our Apostles prophecy may bee verified, whichsoever of the two, either such as themselves entered the restraint of a Monastick life, or those who approved, taught & maintained the holines of that profession (as the rest did) were the ring-leaders and Foster-fathers of this defection; (for both come within the verge of such as forbid marriage, and command to abstain from meates) yet wee will not content our selves with so loose an application, but see what an hand Monks and Friars themselves (chiefly I suppose

intended by the holy Ghost) had in this businesse.

And first in the doctrine of Demons, adoring of Reliques, and Invocation of Saints: where that which I first speake of shall be in the words of *Chevnitiis*, lest some more tender of the honour of our fathers upon earth, than of the glory of our father in heaven, might take exception. Heare therefore not mee, but *Chevnitiis* in his *examen Concilii Tridentini*: About the yeare of our Lord God 370 per *Basilium, Nisenum, & Nazianzenum* in publicos *Ecclesie conventus*, occasione orationum Panegyricarum Invocation Sanctorum inveti cepit, eodem tempore cum ab iisdem authoribus Monachatus ex *Egypto & Syria* in *Greciam* introducebatur, Et videtur (saith he) hac five portio, five Appendix Monachatus fuisse. By *Basil, Nissen, and Nazianzen*, upon occasion of Panegyricall orations, Invocation of Saints began to bee brought into the publick Assemblies of the Church, at the same time, when by the same Authours the profession of Monasticall life was brought out of *Egypt* and *Syria* into *Greece*; and it seems (saith he) that this was either a part, or an appurtenance of Monkerie &c. Again, speaking of *S. Ambrose* when he had once turned Monke, howsoever hee was before; *Non tamen nego (inquit) Ambrosium tandem cum Monachatum à Basilio munus sumpsisset, etiam ad Invocationem Sanctorum inclinare cepisse, ut patet ex libro de viduis*. I deny not (saith hee) but *Ambrose* at length, when he had once borrowed Monkerie from *Basil*, began also to incline to the Invocation of Saints, as appears in his book *De viduis*. Thus *Chevnitiis*. *

And that you may yet further see how operative Monks were in this businels, heare *Saint Augustine de opere Monachorum* cap. 28. *Tam multos hypocritas sub habitu Monachorum usquequaq; dispersit Satan, circummeantes provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra Martyrum, si tamen Martyrum, vendunt; & omnes petunt, omnes exigunt, aut sumptus*

sumptus inuosa egestatis, aut simulata primum sanctitatis.

The Devill (saith he) hath dispersed in every corner such a crew of Hypocrites, under the habit of Monks, gadding about every Countrey, sent no whither, staying no where, every where restless, whether sitting or standing; some sell the limbs of Martyrs, if so bee of Martyrs; and all asking, all exacting either the expence of a gaintfull poverty, or the hire of a counterfeited sanctity. These were those surely which occasioned that rescript of *Theodosius* the Emperour, *Nemo Martyrem distrahas, nemo mercetur*; let no man sell, let no man buy a Martyr: whereby we may gather what honesty was like to be used among them we know, *Laudat venales qui vult extrudere merces*; Merchants used to commend their commodities. *Gregory of Tours*, who lived and died somewhat before the year 600. tells us this, *Adonachos quosdam Romanos venisse, ac prope templum Pauli corpora quadam nocte effodisse, qui comprehensi fassi sunt in Graciam se ea pro Sanctorum reliquiis portaturos fuisse*; That certaine Monks came to *Rome*, and near unto *Saint Pauls Church*, in the night time, digged up certain bodies; who being apprehended, confessed they meant to have carried them into *Graves* for reliques of Saints. The same Author *l. 9. c. 6. Hist. Franc.* relates another story of a counterfeited Monk, who pretended to come out of *Spain* with Martyrs reliques; but being discovered, they were found to bee certaine herbs, with bones of Mice, and such like stuffe: and he tells us there were many such seducers which deluded the people. And he said true, there were many indeed, and many more than *Gregory* took for such, even those hee tooke for honest men. For though it must not be denied, but God had some of this order which were holy men, and untainedly mortified, notwithstanding their error in thinking God was pleased with that singularity of life; yet it must be confessed, that the greater part were no better than hypocrites, and counterfeits, and

that the lamentable defection of the Christian Church chiefly proceeded from, and was fostered by men of that profession, as in part we have heard already.

And if you can with patience heare him speak, I will adde the testimony of *Ennapius Sardinus*, a pagan Writer, who lived in the dayes of *Theodosius* the first, about the yeare 400. in the life of *Edisius*, most bitterly inveighing against the Christians for demolishing the renowned Temple of *Serapis* at *Alexandria* in *Egypt*: hee speaks in this manner. *When they had done* (saith hee) *they brought into the holy places those which they call Monks, men indeed for shape, but living like swine, and openly committing innumerable villanies not to be named; who yet tooke it for a piece of Religion thus to dispiſe the Divinity* (he meanes of *Serapis*) *for then* (saith hee) *who- soever wore a black coat, and would demean himselfe absurdly in publicke, got a tyrannicoll authority; to such an opinion of vertue had that sort of men attended. These Adonises also they placed at Canopus; instead of the intelligible gods, so worship slaves, and those of no good condition; thus bringing a bond of Religion upon man. For having powdered the bones and skulls of such as had been condemned of many crimes, and punished by a legall course of justice, they made Gods of them; prostrating themselves unto them, and thinking themselves the better for being pelused with Sepulchres; they called them forsooth *Marsyrs*; and some *Dragons*; yea and solicitors of their prayers with the gods; being indeed but perfidious slaves, who had been well basted with the whip, and carried the scars of their lowdnesse upon their bodies, and yet such gods as these the earth brings forth.*

Thus the wretched caraffe; and damned dog, blasphemes the Saints and servants of Christ, who loved not their lives unto death; the dust of whose feet hee was not worthy to lick up. Yet may we make a shift to gather hence what manner of offices Monks were then busied in.

And

And if *Baronius* tooke leave to use his testimony for the antiquity of Saint-worship, why may not I with the like liberty alledge it, to shew that Monks and Friars were ring-leaders therein?

But when the Idolatry of Image-worship came to bee added to those of Saints, whether Monks & Friars were not the chief sticklers therein, judge when you shall hear how it fared with them in that great opposition against Idols in the East.

Of *Leo Maurus*, the first of those Emperours that opposed Images, we have this in generall out of the Greek Menology: That he rag'd most cruelly against Bishops and Monkes, which maintained the worship of Images; and that he burnt a whole cloister of such kind of people in their Monastery, together with a famous Library, and all their furniture.

But *Constantine* his sonne made a worse fray amongst them. For the Authour of the Acts of Monk *Stephen* tels us, That he being reprov'd and convicted for what hee had done (*viz.* against Images) by the religious and worthy professors of Monasticall life, hee rais'd an implacable warre against them; calling that noble habit, *σάβηλον ἡσυχίας*, the vesture of darkness; and the Monks themselves, *ἀμνημονεύτοι*, that is, unworthy of memory: and besides, terming them all Idolaters, for the worshipping of venerable Images.

The same is confirmed by *Theodoretus*, another Authour of that time, who saith, That the whole aime and study of this Emperour was to extinguish and root out the order of Monks.

And for particulars, hear what *Theophanes* (himselfe a Monk, and a little sing'd too in this flame, before it ended) will informe us.

In the one and twentieth year of his raigne hee caus'd (saith he) *Andreas Calybites*, a worthy Monke, who reprov'd him for his impiety (in demolishing Images) to bee

The Apostasie of

scourged till he died, lib. 22. cap. 30. Hist. miscel.

In the five and twentieth years of his reign he caused Monke Stephen to be dragged by the heels in the streets, till being rent in pieces, he died; both for the aforesaid offence, and because he drew and perswaded many a Monasticall life, *ibid.* cap. 39.

The same years the Emperour (saith he) disgraced and dishonoured the Monasticall habit, publicly commanding every Monke to lead a woman by the hand, so to march through the Hippodrome, all the people abusing them, and spitting upon them, *ibid.* cap. 40.

In the seven and twentieth years, the Monasteries (hee saith) partly he destroyed to the very foundations, partly bestowed them upon his Captains and Souldiers, *ibid.* cap. 49.

In the same years, when he could not draw Peter a Metra, a famous Stylite, or Pillar-Monke, unto his opinions, he caused him likewise to be dragged by the heels, and his body cast out into the streets, *ibid.* cap. 48.

In his thirtieth years, his Prator or Deputy Echanodraco gathered all the Monkes in his jurisdiction together, and commanded them to obey the Emperour, to put on a robes coat, and to marry Wives instantly, or to have their eyes put out, and to be sent into exile, *ibid.* cap. 52. So the Emperour when he would have Constantine the Patriarch abjure Monkery, he made him (saith the same Authour) eat fish, lib. eod. cap. 29.

In the one and thirtieth years the same, Echanodraco sold all the Monasteries, both of men and women in his jurisdiction, and sent the money to the Emperour. If he found any one to have a relique of any Saint in keeping, he burnt it, and punished him that had it. Hee slew the Monks, some with stripes, some with the sword; and left not a man where he had to doe, that wore a Monasticall habit; whereupon the Emperour wrote this unto him,
 ὅτι εὗρες ὅς τις ἀνδρα ἔχει τὴν καρδίαν μου, ὃς ποιεῖς πάντα τὰ θελήματα μου. *I have found thee a man after mine owne heart,*
 who

who fulfillst my whole Will. Thus much of Constantine.

The like reports Cedrenus of Michael Balans, That he abominated Monks, and diversly afflicted them, ordaining one punishment after another against them. As also of Theophilus, the last Emperour that opposed Images: Theophilus (saith he) ordained ἀτάκτος τῶν πόλεων τοῖς μοναχοῖς, that no Monkes should have access unto the Cities, and that they should by all meanes be banished; μᾶλλον ἢ μὴ δὲ ἵπ' ἑλπεῖν ὁρᾶν τοὺς μὲν, and not so much as dare to be seen in the Countrey: and that he used the Monasteries and places of holy retirement to become common and secular habitations: what the reason was, we may learn by that the same Authour tels us: Of those (saith he) which reprehended the Emperour, the Abramite Monkes were the chiefe; who freely adventured into his presence, did demonstrate that Monasticall life was not an invention of yesterday, or the other day, but an ancient and primitive institution, and that holy Images were familiar in the Apostles times, and that Saint Luke painted an Image of the blessed Virgin, &c. But it seemes the Emperour was not convinced of their demonstration: for this their boldnesse cost them full deare, as our Authour relates.

By this time I know you understand what the matter was that this Image-storm fell so heavily upon the heads of Monks and Friars: and yet notwithstanding all this, they at length prevailed, and carried the day (so God would have it) for their Idols. For another Theophanes, whom they call the Presbyter, a Writer also of his time tels, that Theophilus being dead, Theodora the Empreſſe (whilst shee reigned in the minority of Michael her son) when shee meant to restore Image-worship, which had been banished now the second time, ever since Leo Armenius *re cum illis communicatâ, qui erant in magistratu & dignitate constituti, seorsim cum ipsi eos qui inter Monachos præstabant, & de imaginum instauratione questionem præponit.*

Apud Baron.
an. 842. 12.

proponit. Cumq; idem omnes consentientes comperissent, diu-
ternoq; ejus rei desiderio teneri, atq; animo exercitari prop-
ter Religionis in hâc re mutationem postulas, ut se etiam Pa-
trum auctoritatibus ad veritatem confirmaret, quas vari-
is in libris invenissent. Mandavitq; qao in loco Palatii præ-
sinito, caeteris Ecclesiasticis universis cogeretur, & ad popu-
lum eâ de re verba faceret, &c. that is, when she had ac-
quainted the Magistrates, and those that were in authori-
ty, therewith, together with them, she sent for the chief-
est of the Monks, and proponed to them the question
concerning restoring of Images: whom when she found
all men for the purpose, yea, very eager in the businels, she
called a Synod, whereby Idolatry was againe publicly
erected in the Greeke Church, 120 years after it first be-
gan to bee charged thereof, by *Leo Isaurus* the Empe-
rour.

For the Idolatry of the Masse-god, which was not in
use, at soonest, till a thousand years after Christ, when
the opinion of Transubstantiation had gotten strength,
we shall not need trouble our selves much to shew that
Monks and Friars were the authors and advancers there-
of; since by that time, these kind of men were become
the onely Masters of Divinity: and therefore wee need
not doubt, that what was then broached in the Church,
came out of their shop.

Judge now, by what you have heard, how truly this
Prophecie of Saint *Paul* is fulfilled, who told us, that
the *Doctrines of Demons* should bee brought into the
Church. ἐν ὑποκρίσει καλυβντων σαρκῶν καὶ ἀπὶ γάμου βραμνῶντων,
through the hypocrisie of those who forbid to marry, and
(command) so abstain from meats.

F I N I S.



9 Demons; 13. Baalam, Lord
15. &c. Sarconathos. Hermes.
29. Mesites - Mediator. Baalam.
90. End of the Jewish state. 98.
40. worship of Demons 43.
69. the last time before the
106. Roman charm. 108. &c. curious.
82. A.D. 456. the Divisions of ^{world}

141. Bees & ass worship.

151. Theodora.



